CICERO

DE SENECTUTE.

Text - Notes

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DE SENECTUTE

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Oxford
AT THE CLARENDON PRESS
1887

CICERO—DE SENECTUTE

WITH NOTES

BY

LEONARD HUXLEY, B.A.

ASSISTANT MASTER, CHARTERHOUSE SCHOOL

Part I. Introduction and Text .	**1s.**
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CATO MAIOR

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PART I.—INTRODUCTION AND TEXT

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LIFE OF CICERO.

MARCUS TULLIUS CICERO came of an old family of Arpinum, which had received the Roman franchise in B. C. 188. He was born in B. C. 106, and his father removed to Rome, in order to educate him for the law, as he had no taste for arms, the only other career which offered distinction to a *novus homo*. After studying law under Scaevola the augur, and serving one campaign in the Social War under Cn. Pompeius Strabo, father of Pompeius Magnus, he continued his preparation for the bar peacefully during the civil war between Marius and Sulla. With the restoration of peace he first appeared in public as a pleader; but two years after (B. C. 79) went to Athens and Asia Minor, partly for his health, partly to perfect himself as a speaker. After his return in B. C. 77 he quickly assumed the first position among the speakers at the bar. Elected quaestor next year, he accompanied the praetor Peducaeus to Sicily; and on account of the popularity and the local knowledge he there acquired, he was asked in B. C. 70 to conduct the impeachment of Verres the tyrannical praetor of Syracuse. His success was complete, in spite of the obstacles thrown in his way by the powerful families who befriended Verres.

Cicero's natural abilities and indefatigable industry ensured his political advancement to the aedileship and to the praetorship (B. C. 66); but he felt that in order to attain the consulship he required party support against the jealousy of the great families, who regarded this, the greatest prize of politics, as the especial property of the nobles.

Cicero therefore, although by disposition a supporter of the

established constitution, espoused the democratic party of Pompey, as opposed to the exclusiveness of the old families or optimates, and made his first political speech in support of the Manilian Law (B. C. 66), which gave Pompey the command in the East against Mithridates.

In spite of the opposition of Caesar and Crassus to him as Pompey's supporter, he was easily elected consul in B. C. 63. The year was memorable for the conspiracy of the profligate Catiline, whose last hope of avoiding ruin lay in being elected consul. Cicero, upon the authority of the Senate, had Lentulus, Cethegus, and other Catilinarians arrested before they could begin the work of destruction within the city, and upon confession, executed. His prompt action saved Rome; Catiline's army was disheartened; two thirds of it deserted, and the remainder was quickly annihilated.

This was Cicero's greatest triumph; thanksgivings in his name were voted to the gods, an honour bestowed before only for a victory in the field, and he was publicly addressed as *parens patriae*. But there was a flaw in this triumph which led at last to his destruction. He had acted upon the time-honoured appeal of the Senate to the consuls in great emergencies, that they should see *ne quid respublica detrimenti caperet*. Now it had been provided by the *lex Sempronia*, passed by C. Gracchus in order to prevent such executions as those of Tiberius Gracchus and his followers, that sentence of death should not be passed upon a Roman citizen except by resolution of the people. Relying upon the letter of this law, the extreme democratic party affirmed that since Lentulus had not actually appeared in arms, he could not be treated as a *hostis*, i. e. as one who had forfeited the privileges of citizenship, and be put to death summarily.

It was on the charge of putting Roman citizens to death without trial that Clodius, Cicero's personal enemy, managed to get him exiled in B. C. 59, when the triumvirs were willing, for their own purposes, to let Cicero be humbled, and abate

something of the importance which he assumed now that he was a consular, as the champion of the Senate and the constitution, and the general mediator between parties. But he was recalled within two years: and then spent the next five years in retirement, writing the De Republica and the De Legibus. Then he left Rome to govern the province of Cilicia for a year (July, 51–50), and returned to Italy at the very outbreak of the civil war between Caesar and Pompey in B. C. 49.

After long hesitation and correspondence with both leaders, he joined his friend Pompey in Illyria; but did little except criticise the actions of the Pompeians.

After the battle of Pharsalia (Aug. B. C. 48), in which he had not taken part, he returned to Italy, and was finally reconciled to Caesar, who was glad to welcome back a man who represented the old constitution.

From B. C. 46–44 he was occupied with literary work, and, among other things, wrote the De Senectute, in which and the De Amicitia we notice how he has chosen for his heroes the representatives at different periods of the conservative party in Rome; and through their mouths condemns the popular leaders, such as Ti. Gracchus and Maelius; in fact the predecessors of Caesar, who has subverted the old constitution.

Cicero in these works praises men who violently suppressed the beginnings of popular movements (Ahala, p. 23, l. 11), though earlier (63) he praises the Gracchi (in Rull. ii. 5).

After Caesar's murder (March, 44) by the most ardent republicans, Cicero, feeling that he was not safe from Antony, his old opponent, the friend of Lentulus and of Clodius, prepared to retire to Greece until the new consuls entered upon office, but was recalled to Rome by a rumour of reconciliation between Antony and the Senate. When Antony quarrelled with Octavian, withdrew from the city, and finally fought at Mutina against the consuls (B. C. 43), Cicero once more appeared as a politician, and delivered his twelve

Philippic Orations against Antony. But when, both consuls having fallen at Mutina, both Lepidus and Octavian joined Antony, Antony avenged himself on Cicero by including his name in the list of the proscribed, and Cicero was assassinated in November, B.C. 43, near his villa at Formiae, where, his first attempt at escape having been frustrated by adverse winds, he resolved to meet his fate.

Cicero's idea of his own importance vastly exceeded his real powers and strength of purpose, so that while professing independence, he was continually constrained to act against his professions, and, as a politician, was vacillating and half-hearted when a great decision had to be made.

His personal honesty was, however, unimpeachable in an age of corruption; and is especially noticeable in his provincial administration.

ARGUMENT.

These reflections on Old Age are written by Cicero as a letter of consolation to his friend Atticus, at the end, probably, of B. C. 45 or the beginning of B. C. 44, since in May of that year he writes of it as already in Atticus' hands.

The two friends are beginning to grow old, Cicero being sixty-two, and Atticus three years older. In the midst of the political troubles, there is some comfort in philosophical reflection, as Atticus well knows, for he has drawn not only his name, but philosophy, from the city of literature.

The scheme of the essay is to enquire why old age is usually held to be wretched: and to show that this idea is false (1) by the general principle that happiness depends on character, not on circumstances; (2) by many examples of famous men who have been happy in old age. This leads to the discussion of immortality, with which the essay concludes.

The form of the essay and much of the matter seem to be suggested by the opening scene in Plato's Republic, where Socrates falls into a conversation with the aged Cephalus, who lays down the principle that happiness depends on character.

We do not know how far Cicero was indebted to Aristo of Ceos (p. 4, l. 6), but several of his leading examples are simply translations from the Greek; e. g. the story of Lysander and Cyrus in § 59, and of the dying Cyrus, § 79 seq., from Xenophon (Oecon. 4, and Cyrop. 8. 7), while the argument for the immortality of the soul is adapted from Plato's Phaedo.

As Plato had long established the dialogue as a lively mode of carrying on a philosophical discussion, Cicero chooses this for the form of his essay, and most appro-

priately makes the chief speaker Cato, the typical Roman, whose long life and varied experiences had gained him the title of Sapiens. The other speakers, Scipio Africanus the younger, and his friend Laelius, do little more than beg Cato to tell them the secret of his contentment with old age.

The dialogue is supposed to take place in the consulship of Flamininus and Balbus (p. 8, l. 16), B.C. 150, when Cato was eighty-three years old.

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4 Laelius begins by asking Cato how it is that he bears old age so cheerfully, though most men call it a burden heavier to bear than Mount Aetna.

Cato replies that the remedy lies within; the natural course of life brings no hardship to those who have learned to find satisfaction and society in themselves.

The truth is, that all men hope for long life, yet make no preparation against the time when mere enjoyment fails. So they find themselves all too soon in a 'stulta senectus.'

5 Wisdom, then, if Cato deserves his title of 'sapiens,' consists in religiously following the guidance of nature, and submitting to the law by which man's existence, like that of the fruit upon the tree, is rounded off by maturity and decay.

6 Laelius thereupon begs Cato to give the two younger men some precepts by which they will be able to bear the old age which they also hope to attain. He must tell them something of the road which he has travelled, and upon which they are about to set out.

7 Cato resumes: The complaints of the old, that the pleasures which made up their life, and the attentions of their society, have disappeared, are due to their own character,
8 not to old age. Even wealth, which some think the source of Cato's own contentment, will not relieve the man without wisdom any more than poverty will destroy the contentment of the wise.

9 The best weapons against old age are the cultivation throughout life of the arts and virtues, which never desert a man, and leave in addition the memory of a well-spent life.

Fabius, Cato's old friend, is an example of a pleasant old **10**
age after a glorious career, through the memory of that glory,
and the exercise of long-gathered knowledge. Plato, Iso- **13**
crates, and Gorgias, show the lasting support of culture;
Ennius, cheerfulness under poverty.

In short, there are four reasons for thinking old age **15**
wretched:—

(i) It withdraws a man from active life.
(ii) It weakens the bodily powers.
(iii) It takes away almost all pleasures.
(iv) It is but little removed from death.

(i) *It withdraws men from active life.* **16**

But there is an activity of direction as well as of administration, and this belongs especially to the old and experienced. Indeed, the very name of Senate is derived from senex, and other deliberative assemblies are simply called the Elders. The pilot and helmsman do even more for navigation than the common sailors. Appius, old and blind, crushed Pyrrhus by
persuading the wavering Senate to continue the war. Thus **17**
the power of the old is increased, while their labour is lessened. Their caution saves the state where the rashness of younger men would destroy it.

(ii) *It weakens the bodily powers.* **21**

(*a*) *The memory fails.* True, if a man has not exercised it, or is naturally dull. Where the treasure is, there the heart is also: a man will not forget in age what has been his chief
interest in earlier days. Moreover, the old are not necessarily **22**
deprived of friends. The young enjoy their society: and delight in learning what the old delight to impart. Men too, in old age, do not always rest satisfied with the acquisitions of manhood. Solon said that as he grew old, he learned something new every day. Cato himself learned Greek in his old age. The old take to farming also, sowing for another generation, just as they reap what an earlier generation sowed.

(*β*) *The old have no bodily strength.* Theirs is the strength, not of body, but of mind. While the athlete counts himself as already dead when his muscles grow weak, statesmen and

lawyers retain their eminence even in age, although they speak with less fire and with weaker voice.

At the worst, if an old man is not strong enough to pursue his ordinary avocations, he can instruct the young. And
33 even so, his efficiency is not lessened. The powers of Pythagoras are more desirable than those of Milo: the true strength, which directs brute force. Witness Agamemnon in the *Iliad*, who wishes not for ten Ajaces, but for ten Nestors, whose wisdom would soon bring about the fall of Troy. Be satisfied, then, with the powers that belong to each age, neither longing for those of the future nor regretting those of the past.

There is the less cause for regret in old age, because bodily strength is not then required of a man. His duties are such as do not need strength. And though many old men are so weak as to be incapable of performing any duty whatsoever, their incapacity is due not to age alone, but to ill health, which may equally disable the young, as was the case with Scipio's adoptive father.

35 We must therefore fortify ourselves against old age by maintaining health of body and mind. The 'stupid old men'
36 of comedy owe their stupidity to their own idleness and drowsiness. Old age is revered only if independent; and
37 just as a touch of age is the best thing for youth, so a touch of youthful fire preserves the mind from ageing along with the body.

One who, like Cato, still writes and studies antiquities and law and Greek literature, who sees his friends daily and attends the Senate, recalling each evening, as Pythagoras prescribes, what he has done during the day, does not feel the advance of old age nor regret his past strength; for it is exactly this past life which gives him the power now to live thus.

39 (iii) *Age has no pleasures.*

A noble defect indeed, and the highest praise which can be given, for it removes the old from the worst temptations of the
40 young. Pleasure is the *esca malorum*, said Plato; the bait which has led to the worst crimes; while the mere enjoyment

of the strongest conceivable pleasure must exclude thought 41
and virtue. Every pleasure indeed is to some extent thus 42
engrossing.

The old Romans therefore would not accept Epicurus' 43
doctrine that pleasure is the standard of all our actions, but ironically commended this enervating system to their enemies, and, like Decius Mus, set up an ideal of duty with all its sacrifices.

But while the old thus escape excessive pleasures and the 44
penalties of excess, they still enjoy pleasures in moderation. At a feast, they prefer *rorantia pocula* to heavy drinking, and therefore appreciate the more society and conversation: so that their feasts deserve the Roman name *accubitio* rather than the Greek συμπόσιον, and consist in the essentials of society, not its adjuncts.

Again, the old do not feel the loss of more intense pleasure, 47
as they no longer feel a craving for it. For the first time they find themselves liberated from the tyranny of desire.

And so nothing is pleasanter than an old age of leisure, if 49
only it has the means of study and thought, the pleasures of
which are incomparably superior to those of the senses. 50

Add to these the pleasures of husbandry, which any one, however old, can enjoy, with its alternation of outdoor life and fireside comfort. This occupation is nearest the life of the wise man, as forcing upon one's notice the vital powers of Nature and her bounty: the growth of plant and flower and fruit, the beauty of each part, and its adaptation to some end, the devices of cultivation, and the rich return which Nature bestows upon labour.

To continue—and here Cato laughingly claims the old 55
man's privileged failing of garrulity—the greatest names in
Roman history, from Curius and Cincinnatus downwards, 56
have been associated with agriculture. Their old age could not have been wretched, for its occupation united benefit
to mankind, reverence to the gods, and a special attractive- 57
ness to the old.

So the old are quite content for the young to keep their 58
athletics, and leave them draughts and dice; though for the

matter of that, their elders can do perfectly well without such amusements.

59 Farming is a royal occupation too ; it is sufficient to occupy the well-earned leisure of a Cyrus or a Valerius, when
60 they retire from active life full of honours, and are invested
61 with authority, the crowning honour of age, which surpasses all the pleasures of youth.

62 Yet it is to be remembered that the foundation of a happy old age must be laid in early life, for grey hairs and wrinkles alone do not destroy a man's position. Age which offers an apology for itself is indeed wretched.

But the honour in which a good old man is held may best be seen in the little attentions of ordinary life ; for the genuine deference of men is not an empty form.

63 Age nowhere met with more respect than in Sparta ; and Spartan envoys, it is told, once shamed all Athens assembled in the theatre, by making room for an old man to whom no Athenian offered his seat. The applause of the Athenians showed that they knew what was right, even if they did not practise it.

64 At Rome, too, amongst the augurs, age took precedence of any honours or office.

65 Although, in spite of this general reverence for age, many old men are peevish and irritable, it is because they imagine themselves overlooked and neglected. Their very weakness makes them more touchy. Yet a remedy can be found in the training of the character, and a love for artistic pursuits. An old man should be grave, not bitter; above all, not avaricious: for avarice in old age is contemptible, nay, incomprehensible ; it makes a man gather together an ever-increasing provision for a journey which is ever growing shorter.

66 (iv) *The approach of death.*

(*a*) After a long life death ought to lose its terrors. Death must either be annihilation, or the entrance to a happy existence, and therefore brings joy, or at worst, rest after the struggles of life.

And even youth is as near death as age. No man can

say whether he will see the morrow; and while the young live in fallacious hopes of reaching old age, the old at least realise the truth that they cannot count upon many more years.

Few, indeed, reach old age. The young are more exposed to the risk of death; they fall ill more easily than the old; they suffer more severely; they live less wisely. If more men lived to old age, life would be spent better: if none, the state would not exist at all.

Age, too, has this advantage, that it has attained what 69
youth merely hopes for.

To pass from youth to age is to pass from spring to summer and autumn. As each season goes by, all that is left of it is just so much as each man has won by his virtue and good deeds, the memory and influence of which are the harvest of old age. Youth is beautiful in its promise, age is glorious in the fulfilment of that promise.

Yet a life need not reach old age in order to realize its perfection. Life may be compared to a stage; each man plays his part, but not all the players come to the fifth act,
nor end when and where they please. But each can act 70
perfectly the part allotted him, and be content with it.

(β) Nature, indeed, Cato repeats again and again, appoints 71
a limit to everything. And as life has passed from childhood to manhood, from manhood to old age, so now the last step, from old age to death, is but natural, and therefore should be welcome. So life in the old burns itself out gently, like the last flickerings among the embers; but its flame burns high in the young, and is extinguished only by violent means.

It is as natural for the old to die as for the ripe apple to fall from the tree.

It follows that, the actual date of death being unknown, a 72
man lives through old age as he ought, so long as he can do his duty and despise death. This very nearness to death ought to make the old more courageous than the young, as when the aged Solon, relying on his age, resisted the tyrant Pisistratus, for the threat of death was of little moment to him.

(γ) The best end of life is for nature to dissolve the fabric she has raised while the intellect and senses are still unimpaired. Once more, such dissolution is easiest in the aged structure; death is thus less painful to the old than the young.

An old man, then, should neither cling too closely to the little life which remains to him, nor lightly desert it. 'Without orders,' says Pythagoras, 'we must not desert the watch and ward of life appointed us by our Captain, who is God.'

73 (δ) It is surely best, also, that we should not mourn over a death which is followed by immortality, even though so wise a man as Solon wished his death not to be without the
74 lamentation of friends. Youth should be accustomed to reflect upon this necessity of death, so as to feel no qualms when death is at hand. And such reflection does not undermine determination, as is abundantly shown by heroic ex-
75 amples from Regulus downwards, even to the rank and file who enter undismayed upon a battle whence they never expect to return.

76 (ε) The educated, then, should not fear what uneducated country lads care nothing for; especially as the desire for life is exhausted when its occupations and pursuits are exhausted. When one has put away childish things, one no longer desires childhood; and so with each period, until old age, after exhausting all the experiences of life, has no desire to live longer. The filling up of life brings the right period for death.

On Immortality.

77 The belief of Cato is that the soul is of heavenly origin, but cast down from its lofty abode and engulfed, as it were, in earth. Here souls were placed in human bodies to guard the earth, and at the same time attain right government and steadfastness in life by contemplation of the heavenly order.

78 He was led to this conclusion, on the one hand, by the nobleness of the greatest philosophers: on the other, by the Platonic arguments of the vastness of the soul's capacity, and the reflection that its motor power is in itself, not derived from the body, and therefore lasting because self-contained.

Further, it is simple, or uncompounded, therefore indi-

visible and indestructible; while the ease and rapidity with which the youthful intellect grasps the principles of difficult arts and sciences and facts of nature, as if they were not new and unheard of, makes him incline to the other Platonic doctrine of reminiscence from a former existence.

We read, too, of Cyrus the elder saying on his deathbed 79
to his sons that they must not imagine he was less present with them after death than before. For although they could not see him then, yet before death they had never seen his soul, and only believed in its existence from his bodily actions which they could perceive.

Cyrus further believed that the glory and renown of the 80
dead were preserved through the agency of their souls, and that true wisdom began only after the soul was set free from all admixture with the body. We see the material parts of man return whence they came, dust to dust, but the soul alone is not seen coming or going. Death is most like sleep; 81
for in sleep too the bonds of the flesh are relaxed, and the soul shows its divine nature by foreseeing the future in dreams and visions.

Great men, again, would hardly have essayed deeds whose 82
result lay solely in the future, had they not felt that posterity belonged to them in spirit.. Otherwise it would be best to live in selfish ease; and hardly the noblest would strive for a mere immortality of renown. But they looked forward to death as the true beginning of life.

The wise man meets death with calmness, for his is the 83
long keen sight to see whither he is going. Cato himself is so desirous of rejoining his dead friends, and of seeing the great men of old whom he only knows through books, that he would not be saved from death even if offered new youth through the arts of some Medea. To begin life anew would be no better than in a race to be recalled from near the goal to the starting-point.

Life, too, has fewer joys than troubles; and at best joy finds a limit or ends in satiety. Yet Cato will not regret his life; he feels he was not born to no purpose, and is ready to go from the world as from a hostel, not a home. Best of

all, death will restore him to his son, for whom he performed those last offices which are really due to a father from his son.

For these reasons old age is not merely free from unpleasantness, but actually pleasant. Even if the belief in immortality be not true, it is yet desirable that life should come to an end like the rest of nature. Again, old age is the conclusion of a play, in which we must avoid alike weariness and satiety.

Cato ends by hoping that Laelius and Scipio may attain old age, and prove the truth of his sayings.

M. TULLII CICERONIS

CATO MAIOR

DE SENECTUTE

AD T. POMPONIUM ATTICUM.

M. TULLII CICERONIS

DE SENECTUTE.

1 **1.** 'O Tite, si quid te adiuero curamve levasso,
Quae nunc te coquit et versat in pectore fixa,
Ecquid erit praemi?'

Licet enim mihi versibus eisdem adfari te, Attice, quibus adfatur Flamininum

'Ille vir haud magna cum re, sed plenus fidei:'

quamquam certo scio non, ut Flamininum,

'Sollicitari te, Tite, sic noctisque diesque;'

novi enim moderationem animi tui et aequitatem teque non cognomen solum Athenis deportasse, sed humanitatem et prudentiam intellego. Et tamen te suspicor eisdem rebus quibus me ipsum interdum gravius commoveri, quarum consolatio et maior est et in aliud tempus differenda. Nunc autem visum est mihi de senectute aliquid ad te conscribere.
2 Hoc enim onere, quod mihi commune tecum est, aut iam urguentis aut certe adventantis senectutis et te et me ipsum levari volo; etsi te quidem id modice ac sapienter, sicut omnia, et ferre et laturum esse certo scio: sed mihi, cum de senectute vellem aliquid scribere, tu occurrebas dignus eo munere, quo uterque nostrum communiter uteretur. Mihi quidem ita iucunda huius libri confectio fuit, ut non modo omnis absterserit senectutis molestias, sed effecerit mollem

etiam et iucundam senectutem. Numquam igitur laudari satis digne philosophia poterit, cui qui pareat omne tempus aetatis sine molestia possit degere. Sed de ceteris et diximus 3
multa et saepe dicemus: hunc librum ad te de senectute misimus. Omnem autem sermonem tribuimus non Tithono, ut Aristo Ceus—parum enim esset auctoritatis in fabula—sed M. Catoni seni, quo maiorem auctoritatem haberet oratio; apud quem Laelium et Scipionem facimus admirantis, quod is tam facile senectutem ferat, eisque eum respondentem. Qui si eruditius videbitur disputare, quam consuevit ipse in suis libris, attribuito litteris Graecis, quarum constat eum perstudiosum fuisse in senectute. Sed quid opus est plura? Iam enim ipsius Catonis sermo explicabit nostram omnem de senectute sententiam.

2. *Scipio.* Saepe numero admirari soleo cum hoc C. 4
Laelio cum ceterarum rerum tuam excellentem, M. Cato, perfectamque sapientiam, tum vel maxime, quod numquam tibi senectutem gravem esse senserim, quae plerisque senibus sic odiosa est, ut onus se Aetna gravius dicant sustinere.

Cato. Rem haud sane, Scipio et Laeli, difficilem admirari videmini: quibus enim nihil est in ipsis opis ad bene beateque vivendum, eis omnis aetas gravis est; qui autem omnia bona a se ipsis petunt, iis nihil potest malum videri, quod naturae necessitas adferat. Quo in genere est in primis senectus, quam ut adipiscantur omnes optant, eandem accusant adepti: tanta est stultitiae inconstantia atque perversitas. Obrepere aiunt eam citius quam putavissent. Primum quis coëgit eos falsum putare? Qui enim citius adulescentiae senectus quam pueritiae adulescentia obrepit? Deinde qui minus gravis esset iis senectus, si octingentesimum annum agerent, quam si octogesimum? Praeterita enim aetas quamvis longa cum effluxisset, nulla consolatio permulcere posset stultam senectutem. Quocirca si sapientiam 5

meam admirari soletis,—quae utinam digna esset opinione vestra nostroque cognomine!—in hoc sumus sapientes, quod naturam optumam ducem tamquam deum sequimur eique paremus, a qua non veri simile est, cum ceterae partes aetatis bene discriptae sint, extremum actum tamquam ab inerti poëta esse neglectum. Sed tamen necesse fuit esse aliquid extremum et, tamquam in arborum bacis terraeque fructibus, maturitate tempestiva quasi vietum et caducum, quod ferundum est molliter sapienti: quid est enim aliud Gigantum modo bellare cum dis nisi naturae repugnare?

6 *Laelius.* Atqui, Cato, gratissimum nobis, ut etiam pro Scipione pollicear, feceris, si, quoniam speramus, volumus quidem certe senes fieri, multo ante a te didicerimus, quibus facillime rationibus ingravescentem aetatem ferre possimus.

Cato. Faciam vero, Laeli, praesertim si utrique vestrum, ut dicis, gratum futurum est.

Laelius. Volumus sane, nisi molestum est, Cato, tamquam longam aliquam viam confeceris, quam nobis quoque ingrediundum sit, istuc, quo pervenisti, videre quale sit.

7 3. *Cato.* Faciam, ut potero, Laeli: saepe enim interfui querellis aequalium meorum—pares autem vetere proverbio cum paribus facillime congregantur—quae C. Salinator, quae Sp. Albinus, homines consulares, nostri fere aequales, deplorare solebant, tum quod voluptatibus carerent, sine quibus vitam nullam putarent, tum quod spernerentur ab iis, a quibus essent coli soliti; qui mihi non id videbantur accusare, quod esset accusandum. Nam si id culpa senectutis accideret, eadem mihi usu venirent reliquisque omnibus maioribus natu, quorum ego multorum cognovi senectutem sine querella, qui se et libidinum vinculis laxatos esse non moleste ferrent nec a suis despicerentur. Sed omnium istius modi querellarum in moribus est culpa, non in aetate; moderati enim et nec difficiles nec inhumani senes tolera-

bilem senectutem agunt, inportunitas autem et inhumanitas omni aetati molesta est.

Laelius. Est, ut dicis, Cato; sed fortasse dixerit quis- 8
piam tibi propter opes et copias et dignitatem tuam tolerabiliorem senectutem videri, id autem non posse multis contingere.

Cato. Est istud quidem, Laeli, aliquid, sed nequaquam in isto sunt omnia; ut Themistocles fertur Seriphio cuidam in iurgio respondisse, cum ille dixisset non eum sua, sed patriae gloria splendorem adsecutum: 'Nec hercule,' inquit 'si ego Seriphius essem, nec tu, si Atheniensis, clarus umquam fuisses.' Quod eodem modo de senectute dici potest: nec enim in summa inopia levis esse senectus potest, ne sapienti quidem, nec insipienti etiam in summa copia non gravis. Aptissima omnino sunt, Scipio et Laeli, arma senectutis 9
artes exercitationesque virtutum, quae in omni aetate cultae, cum diu multumque vixeris, mirificos ecferunt fructus, non solum, quia numquam deserunt, ne extremo quidem tempore aetatis—quamquam id quidem maximum est—verum etiam quia conscientia bene actae vitae multorumque bene factorum recordatio iucundissima est.

4. Ego Quintum Maximum [eum qui Tarentum recepit] 10
senem adulescens ita dilexi ut aequalem; erat enim in illo viro comitate condita gravitas, nec senectus mores mutaverat: quamquam eum colere coepi non admodum grandem natu, sed tamen iam aetate provectum; anno enim post consul primum fuerat quam ego natus sum, cumque eo quartum consule adulescentulus miles ad Capuam profectus sum quintoque anno post ad Tarentum; quaestor deinde quadriennio post factus sum, quem magistratum gessi consulibus Tuditano et Cethego, cum quidem ille admodum senex suasor legis Cinciae de donis et muneribus fuit. Hic et bella gerebat ut adulescens, cum plane grandis esset, et

Hannibalem iuveniliter exsultantem patientia sua molliebat; de quo praeclare familiaris noster Ennius:

> 'Unus homo nobis cunctando restituit rem;
> Noenum rumores ponebat ante salutem:
> Ergo postque magisque viri nunc gloria claret.'

11 Tarentum vero qua vigilantia, quo consilio recepit! cum
quidem me audiente Salinatori, qui amisso oppido fugerat in
arcem, glorianti atque ita dicenti 'Mea opera, Quinte Fabi,
Tarentum recepisti,' 'Certe,' inquit ridens 'nam, nisi tu
amisisses, numquam recepissem.' Nec vero in armis prae-
stantior quam in toga; qui consul iterum, Sp. Carvilio collega
quiescente, C. Flaminio tribuno pl. quoad potuit restitit
agrum Picentem et Gallicum viritim contra senatus auctori-
tatem dividenti; augurque cum esset, dicere ausus est
optimis auspiciis ea geri, quae pro rei publicae salute gere-
rentur; quae contra rem publicam ferrentur, contra auspicia
12 ferri. Multa in eo viro praeclara cognovi, sed nihil admira-
bilius quam quo modo ille mortem filii tulit, clari viri et
consularis. Est in manibus laudatio, quam cum legimus,
quem philosophum non contemnimus? nec vero ille in luce
modo atque in oculis civium magnus, sed intus domique
praestantior. Qui sermo, quae praecepta! quanta notitia
antiquitatis, scientia iuris augurii! Multae etiam, ut in
homine Romano, litterae: omnia memoria tenebat, non
domestica solum, sed etiam externa bella. Cuius sermone
ita tum cupide fruebar, quasi iam divinarem id, quod evenit,
illo exstincto fore unde discerem neminem.

13 5. Quorsus igitur haec tam multa de Maximo? Quia profecto videtis nefas esse dictu, miseram fuisse talem senectutem. Nec tamen omnes possunt esse Scipiones aut Maximi, ut urbium expugnationes, ut pedestris navalisve pugnas, ut bella a se gesta, ut triumphos recordentur: est etiam quiete et pure atque eleganter actae aetatis placida ac

lenis senectus, qualem accepimus Platonis, qui uno et octogesimo anno scribens est mortuus, qualem Isocratis, qui eum librum, qui Panathenaicus inscribitur, quarto et nonagesimo anno scripsisse se dicit vixitque quinquennium postea; cuius magister Leontinus Gorgias centum et septem conplevit annos neque umquam in suo studio atque opere cessavit; qui, cum ex eo quaereretur, cur tam diu vellet esse in vita, 'Nihil habeo' inquit 'quod accusem senectutem:' praeclarum responsum et docto homine dignum! Sua enim vitia in- 14
sipientes et suam culpam in senectutem conferunt; quod non faciebat is, cuius modo mentionem feci, Ennius:

> 'Sic ut fortis equus, spatio qui saepe supremo
> Vicit Olympia, nunc senio confectus quiescit.'.

Equi fortis et victoris senectuti comparat suam; quem quidem probe meminisse potestis: anno enim undevicesimo post eius mortem hi consules, T. Flamininus et M'. Acilius, facti sunt; ille autem Caepione et Philippo iterum consulibus mortuus est, cum ego quinque et sexaginta annos natus legem Voconiam magna voce et bonis lateribus suasissem. Annos septuaginta natus—tot enim vixit Ennius—ita ferebat duo quae maxima putantur onera, paupertatem et senectutem, ut eis paene delectari videretur.

Etenim, cum conplector animo, quattuor reperio causas 15
cur senectus misera videatur: unam quod avocet a rebus gerendis, alteram quod corpus faciat infirmius, tertiam quod privet omnibus fere voluptatibus, quartam quod haud procul absit a morte. Earum, si placet, causarum quanta quamque sit iusta una quaeque videamus.

6. 'A rebus gerendis senectus abstrahit.' Quibus? an iis, quae iuventute geruntur et viribus? Nullaene igitur res sunt seniles, quae vel infirmis corporibus animo tamen administrentur? Nihil ergo agebat Q. Maximus, nihil L. Paulus, pater tuus, socer optimi viri, filii mei? ceteri senes, Fabricii,

Curii, Coruncanii, cum rem publicam consilio et auctoritate
16 defendebant, nihil agebant? Ad Appii Claudii senectutem
accedebat etiam ut caecus esset: tamen is, cum sententia
senatus inclinaret ad pacem cum Pyrrho foedusque faciendum,
non dubitavit dicere illa, quae versibus persecutus est
Ennius,

> 'Quo vobis mentes, rectae quae stare solebant
> Antehac, dementes sese flexere viai?'

ceteraque gravissime: notum enim vobis carmen est; etiam
ipsius Appii exstat oratio. Atque haec ille egit septimo
decimo anno post alterum consulatum, cum inter duos
consulatus anni decem interfuissent censorque ante superi-
orem consulatum fuisset; ex quo intellegitur, Pyrrhi bello
grandem sane fuisse: et tamen sic a patribus accepimus.
17 Nihil igitur adferunt, qui in re gerunda versari senectutem
negant, [similesque sunt] ut si qui gubernatorem in navigando
nihil agere dicant, cum alii malos scandant, alii per foros
cursent, alii sentinam exhauriant, ille clavum tenens quietus
sedeat in puppi: non facit ea, quae iuvenes, at vero maiora
et meliora facit. Non viribus aut velocitate aut celeritate
corporum res magnae geruntur, sed consilio, auctoritate,
sententia; quibus non modo non orbari, sed etiam augeri
18 senectus solet: nisi forte ego vobis, qui et miles et tribunus
et legatus et consul versatus sum in vario genere bellorum,
cessare nunc videor, cum bella non gero; at senatui quae
sint gerenda praescribo et quo modo: Karthagini male iam
diu cogitanti bellum multo ante denuntio, de qua vereri non
19 ante desinam quam illam excisam esse cognovero; quam
palmam utinam di inmortales, Scipio, tibi reservent, ut avi
reliquias persequare! cuius a morte sextus hic et tricesimus
annus est, sed memoriam illius viri omnes excipient anni
consequentes. Anno ante me censorem mortuus est, novem
annis post meum consulatum, cum consul iterum me consule

creatus esset: num igitur, si ad centesimum annum vixisset, senectutis eum suae paeniteret? nec enim excursione nec saltu nec eminus hastis aut comminus gladiis uteretur, sed consilio, ratione, sententia: quae nisi essent in senibus, non summum consilium maiores nostri appellassent senatum. Apud Lacedaemonios quidem ii, qui amplissimum magi- 20
stratum gerunt, ut sunt, sic etiam nominantur senes. Quod si legere aut audire voletis externa, maximas res publicas ab adulescentibus labefactatas, a senibus sustentatas et restitutas reperietis.

'Cedo, qui vestram rem publicam tantam amisistis tam cito?'

sic enim percontantur, ut est in Naevii poëtae Ludo: respondentur et alia et hoc in primis:

'Proveniebant oratores novi, stulti adulescentuli.'

Temeritas est videlicet florentis aetatis, prudentia senescentis.

7. 'At memoria minuitur.' Credo, nisi eam exerceas aut 21
etiam si sis natura tardior. Themistocles omnium civium perceperat nomina: num igitur censetis eum, cum aetate processisset, qui Aristides esset, Lysimachum salutare solitum? Equidem non modo eos novi, qui sunt, sed eorum patres etiam et avos; nec sepulcra legens vereor, quod aiunt, ne memoriam perdam; his enim ipsis legendis in memoriam redeo mortuorum. Nec vero quemquam senem audivi oblitum, quo loco thesaurum obruisset: omnia quae curant meminerunt, vadimonia constituta, qui sibi, cui ipsi debeant. Quid iuris consulti, quid pontifices, quid augures, 22
quid philosophi senes? quam multo meminerunt! Manent ingenia senibus, modo permaneat studium et industria, neque ea solum in claris et honoratis viris, sed in vita etiam privata et quieta. Sophocles ad summam senectutem tragoedias fecit: quod propter studium cum rem neglegere familiarem videretur, a filiis in iudicium vocatus est, ut, quem ad modum

nostro more male rem gerentibus patribus bonis interdici
solet, sic illum quasi desipientem a re familiari removerent
iudices: tum senex dicitur eam fabulam, quam in manibus
habebat et proxime scripserat, Oedipum Coloneum, recitasse
iudicibus quaesisseque, num illud carmen desipientis vide-
23 retur; quo recitato sententiis iudicum est liberatus. Num
igitur hunc, num Homerum, num Hesiodum, Simonidem,
Stesichorum, num quos ante dixi, Isocraten, Gorgian, num
philosophorum principes, Pythagoram, Democritum, num
Platonem, num Xenocraten, num postea Zenonem, Cleanthem
aut eum, quem vos etiam vidistis Romae, Diogenem Stoicum
coëgit in suis studiis obmutiscere senectus? an in omnibus
24 his studiorum agitatio vitae aequalis fuit? Age, ut ista divina
studia omittamus, possum nominare ex agro Sabino rusticos
Romanos, vicinos et familiaris meos, quibus absentibus
numquam fere ulla in agro maiora opera fiunt, non serendis,
non percipiendis, non condendis fructibus. Quamquam in
his minus hoc mirum est; nemo enim est tam senex qui se
annum non putet posse vivere; sed idem in eis elaborant,
quae sciunt nihil ad se omnino pertinere:

Serit arbores, quae alteri saeclo prosint,'

25 ut ait Statius noster in Synephebis. Nec vero dubitat agri-
cola, quamvis sit senex, quaerenti, cui serat, respondere: 'Dis
inmortalibus, qui me non accipere modo haec a maioribus
voluerunt, sed etiam posteris prodere.'

8. Et melius Caecilius de sene alteri saeculo prospiciente quam illud idem:

'Edepol, senectus, si nil quicquam aliud viti
Adportes tecum, cum advenis, unum id sat est,
Quod diu vivendo multa quae non volt videt.'

Et multa fortasse, quae volt! atque in ea, quae non volt, saepe

etiam adulescentia incurrit. Illud vero idem Caecilius vitiosius:

> 'Tum equidem in senecta hoc deputo miserrimum,
> Sentire ea aetate ipsum esse odiosum alteri.'

Iucundum potius quam odiosum! Ut enim adulescentibus 26
bona indole praeditis sapientes senes delectantur, leviorque fit senectus eorum, qui a iuventute coluntur et diliguntur, sic adulescentes senum praeceptis gaudent, quibus ad virtutum studia ducuntur; nec minus intellego me vobis quam mihi vos esse iucundos. Sed videtis, ut senectus non modo languida atque iners non sit, verum etiam sit operosa et semper agens aliquid et moliens, tale scilicet, quale cuiusque studium in superiore vita fuit. Quid? qui etiam addiscunt aliquid? ut et Solonem versibus gloriantem videmus, qui se cotidie aliquid addiscentem dicit senem fieri, et ego feci, qui litteras Graecas senex didici, quas quidem sic avide adripui quasi diuturnam sitim explere cupiens, ut ea ipsa mihi nota essent, quibus me nunc exemplis uti videtis; quod cum fecisse Socratem in fidibus audirem, vellem equidem etiam illud—discebant enim fidibus antiqui—, sed in litteris certe elaboravi.

9. Nec nunc quidem viris desidero adulescentis—is enim 27
erat locus alter de vitiis senectutis—non plus, quam adulescens tauri aut elephanti desiderabam: quod est, eo decet uti et quicquid agas agere pro viribus. Quae enim vox potest esse contemptior quam Milonis Crotoniatae? qui cum iam senex esset athletasque se exercentis in curriculo videret, aspexisse lacertos suos dicitur inlacrimansque dixisse: 'At hi quidem mortui iam sunt.' Non vero tam isti quam tu ipse, nugator! Neque enim ex te umquam es nobilitatus, sed ex lateribus et lacertis tuis. Nihil Sex. Aelius tale, nihil multis annis ante Ti. Coruncanius, nihil modo P. Crassus, a quibus iura civibus praescribebantur, quorum usque ad extremum

28 spiritum est provecta prudentia. Orator metuo ne languescat senectute; est enim munus eius non ingenii solum, sed laterum etiam et virium: omnino canorum illud in voce splendescit etiam nescio quo pacto in senectute, quod equidem adhuc non amisi, et videtis annos. Sed tamen est decorus senis sermo quietus et remissus, facitque persaepe ipsa sibi audientiam diserti senis conposita et mitis oratio; quam si ipse exsequi nequeas, possis tamen Scipioni praecipere et Laelio. Quid enim est iucundius senectute stipata
29 studiis iuventutis? An ne eas quidem viris senectuti relinquimus, ut adulescentis doceat, instituat, ad omne officii munus instruat? quo quidem opere quid potest esse praeclarius? Mihi vero et Cn. et P. Scipiones et avi tui duo, L. Aemilius et P. Africanus, comitatu nobilium iuvenum fortunati videbantur, nec ulli bonarum artium magistri non beati putandi, quamvis consenuerint vires atque defecerint: etsi ipsa ista defectio virium adulescentiae vitiis efficitur saepius quam senectutis; libidinosa enim et intemperans adulescentia
30 effetum corpus tradit senectuti. Cyrus quidem apud Xenophontem eo sermone, quem moriens habuit, cum admodum senex esset, negat se umquam sensisse senectutem suam inbecilliorem factam quam adulescentia fuisset. Ego L. Metellum memini puer, qui, cum quadrienno post alterum consulatum pontifex maximus factus esset, viginti duos annos ei sacerdotio praefuit, ita bonis esse viribus extremo tempore aetatis, ut adulescentiam non requireret. Nihil necesse est mihi de me ipso dicere, quamquam est id quidem senile aetatique nostrae conceditur.

31 **10.** Videtisne ut apud Homerum saepissime Nestor de virtutibus suis praedicet? Tertiam enim iam aetatem hominum vivebat, nec erat ei verendum ne vera praedicans de se nimis videretur aut insolens aut loquax; etenim, ut ait Homerus, 'ex eius lingua melle dulcior fluebat oratio,' quam

ad suavitatem nullis egebat corporis viribus: et tamen dux ille Graeciae nusquam optat ut Aiacis similis habeat decem, sed ut Nestoris, quod si sibi acciderit, non dubitat quin brevi sit Troia peritura. Sed redeo ad me: quartum ago annum 32
et octogesimum; vellem equidem idem possem gloriari quod Cyrus, sed tamen hoc queo dicere, non me quidem iis esse viribus, quibus aut miles bello Punico aut quaestor eodem bello aut consul in Hispania fuerim aut quadriennio post, cum tribunus militaris depugnavi apud Thermopylas M'. Glabrione consule, sed tamen, ut vos videtis, non plane me enervavit, non adflixit senectus; non curia viris meas desiderat, non rostra, non amici, non clientes, non hospites. Nec enim umquam sum adsensus veteri illi laudatoque proverbio, quod monet, mature fieri senem, si diu velis senex esse: ego vero me minus diu senem esse mallem quam esse senem ante quam essem; itaque nemo adhuc convenire me voluit cui fuerim occupatus. At minus habeo virium quam 33
vestrum utervis. Ne vos quidem T. Pontii centurionis viris habetis: num idcirco est ille praestantior? Moderatio modo virium adsit et tantum quantum potest quisque nitatur: ne ille non magno desiderio tenebitur virium. Olympiae per stadium ingressus esse Milo dicitur, cum umeris sustineret bovem: utrum igitur has corporis an Pythagorae tibi malis viris ingenii dari? Denique isto bono utare, dum adsit; cum absit, ne requiras, nisi forte adulescentes pueritiam, paulum aetate progressi adulescentiam debent requirere. Cursus est certus aetatis et una via naturae eaque simplex, suaque cuique parti aetatis tempestivitas est data, ut et infirmitas puerorum et ferocitas iuvenum et gravitas iam constantis aetatis et senectutis maturitas naturale quiddam habeat, quod suo tempore percipi debeat. Audire te arbitror, 34
Scipio, hospes tuus avitus Masinissa quae faciat hodie nonaginta natus annos: cum ingressus iter pedibus sit, in equum

omnino non ascendere, cum autem equo, ex equo non descendere; nullo imbri, nullo frigore adduci ut capite operto sit; summam esse in eo corporis siccitatem, itaque omnia exsequi regis officia et munera. Potest igitur exercitatio et temperantia etiam in senectute conservare aliquid pristini roboris.

35 11. Ne sint in senectute vires: ne postulantur quidem vires a senectute. Ergo et legibus et institutis vacat aetas nostra muneribus iis, quae non possunt sine viribus sustineri; itaque non modo quod non possumus, sed ne quantum possumus quidem cogimur. 'At multi ita sunt inbecilli senes, ut nullum officii aut omnino vitae munus exsequi possint.' At id quidem non proprium senectutis vitium est, sed commune valetudinis. Quam fuit inbecillus P. Africani filius is, qui te adoptavit, quam tenui aut nulla potius valetudine! Quod ni ita fuisset, alterum illud exstitisset lumen civitatis; ad paternam enim magnitudinem animi doctrina uberior accesserat. Quid mirum igitur in senibus, si infirmi sunt aliquando, cum id ne adulescentes quidem effugere possint? Resistendum, Laeli et Scipio, senectuti est eiusque vitia diligentia conpensanda sunt; pugnandum tamquam contra
36 morbum sic contra senectutem; habenda ratio valetudinis, utendum exercitationibus modicis, tantum cibi et potionis adhibendum, ut reficiantur vires, non opprimantur. Nec vero corpori solum subveniendum est, sed menti atque animo multo magis; nam haec quoque, nisi tamquam lumini oleum instilles, exstinguuntur senectute: et corpora quidem exercitationum defetigatione ingravescunt, animi autem exercitando levantur. Nam quos ait Caecilius 'comicos stultos senes,' hoc significat, credulos, obliviosos, dissolutos, quae vitia sunt non senectutis, sed inertis, ignavae, somniculosae senectutis. Ut petulantia, ut libido magis est adulescentium quam senum, nec tamen omnium adulescentium, sed non proborum, sic ista senilis stultitia, quae deliratio appellari

solet, senum levium est, non omnium. Quattuor robustos 37
filios, quinque filias, tantam domum, tantas clientelas Appius
regebat et caecus et senex; intentum enim animum tam-
quam arcum habebat nec languescens succumbebat senec-
tuti. Tenebat non modo auctoritatem, sed etiam imperium
in suos; metuebant servi, verebantur liberi, carum omnes
habebant; vigebat in illa domo mos patrius et disciplina.
Ita enim senectus honesta est, si se ipsa defendit, si ius suum 38
retinet, si nemini mancipata est, si usque ad ultimum spiritum
dominatur in suos. Ut enim adulescentem, in quo est senile
aliquid, sic senem, in quo est aliquid adulescentis, probo:
quod qui sequitur corpore senex esse poterit, animo num-
quam erit. Septimus mihi liber Originum est in manibus;
omnia antiquitatis monumenta conligo; causarum inlustrium,
quascumque defendi, nunc cum maxime conficio orationes;
ius augurium, pontificium, civile tracto; multum etiam
Graecis litteris utor Pythagoreorumque more exercendae
memoriae gratia, quid quoque die dixerim, audierim, egerim,
commemoro vesperi. Hae sunt exercitationes ingenii, haec
curricula mentis; in his desudans atque elaborans corporis
viris non magno opere desidero: adsum amicis, venio in
senatum frequens ultroque adfero res multum et diu cogita-
tas easque tueor animi, non corporis viribus; quas si exsequi
nequirem, tamen me lectulus meus oblectaret ea ipsa cogi-
tantem, quae iam agere non possem, sed ut possim facit acta
vita; semper enim in his studiis laboribusque viventi non
intellegitur quando obrepat senectus. Ita sensim sine sensu
aetas senescit nec subito frangitur, sed diuturnitate ex-
stinguitur.

12. Sequitur tertia vituperatio senectutis, quod eam carere 39
dicunt voluptatibus. O praeclarum munus aetatis, si quidem
id aufert a nobis, quod est in adulescentia vitiosissimum!
Accipite enim, optimi adulescentes, veterem orationem Archy-

tae Tarentini, magni in primis et praeclari viri, quae mihi
tradita est, cum essem adulescens Tarenti cum Q. Maximo.
Nullam capitaliorem pestem quam voluptatem corporis homi-
nibus dicebat a natura datam, cuius [voluptatis] avidae li-
40 bidines temere et ecfrenate ad potiendum incitarentur; hinc
patriae proditiones, hinc rerum publicarum eversiones, hinc
cum hostibus clandestina colloquia nasci; nullum denique
scelus, nullum malum facinus esse, ad quod suscipiendum
non libido voluptatis inpelleret; stupra vero et adulteria et
omne tale flagitium nullis excitari aliis inlecebris nisi volup-
tatis; cumque homini sive natura sive quis deus nihil mente
praestabilius dedisset, huic divino muneri ac dono nihil tam
41 esse inimicum quam voluptatem; nec enim libidine domi-
nante temperantiae locum esse, neque omnino in voluptatis
regno virtutem posse consistere. Quod quo magis intellegi
posset, fingere animo iubebat tanta incitatum aliquem volup-
tate corporis, quanta percipi posset maxima: nemini cense-
bat fore dubium quin tam diu, dum ita gauderet, nihil agitare
mente, nihil ratione, nihil cogitatione consequi posset; quo-
circa nihil esse tam detestabile tamque pestiferum quam
voluptatem, si quidem ea, cum maior esset atque longior,
omne animi lumen exstingueret. Haec cum C. Pontio
Samnite, patre eius, a quo Caudino proelio Sp. Postumius
T. Veturius consules superati sunt, locutum Archytam
Nearchus Tarentinus, hospes noster, qui in amicitia populi
Romani permanserat, se a maioribus natu accepisse dicebat,
cum quidem ei sermoni interfuisset Plato Atheniensis, quem
Tarentum venisse L. Camillo Ap. Claudio consulibus reperio.
42 Quorsum haec? Ut intellegeretis, si voluptatem aspernari
ratione et sapientia non possemus, magnam esse habendam
senectuti gratiam, quae efficeret ut id non liberet, quod non
oporteret. Inpedit enim consilium voluptas, rationi inimica
est, mentis, ut ita dicam, praestringit oculos nec habet ullum

cum virtute commercium. Invitus feci ut fortissimi viri T. Flaminini fratrem, L. Flamininum, e senatu eicerem septem annis post quam consul fuisset, sed notandam putavi libidinem: ille enim, cum esset consul in Gallia, exoratus in convivio a scorto est ut securi feriret aliquem eorum, qui in vinculis essent damnati rei capitalis. Hic Tito fratre suo censore, qui proximus ante me fuerat, elapsus est: mihi vero et Flacco neutiquam probari potuit tam flagitiosa et tam perdita libido, quae cum probro privato coniungeret imperii dedecus.

13. Saepe audivi ex maioribus natu, qui se porro pueros a 43
senibus audisse dicebant, mirari solitum C. Fabricium, quod, cum apud regem Pyrrhum legatus esset, audisset a Thessalo Cinea esse quendam Athenis, qui se sapientem profiteretur, eumque dicere omnia, quae faceremus, ad voluptatem esse referenda; quod ex eo audientis M'. Curium et Ti. Coruncanium optare solitos ut id Samnitibus ipsique Pyrrho persuaderetur, quo facilius vinci possent, cum se voluptatibus dedissent. Vixerat M'. Curius cum P. Decio, qui quinquennio ante eum consulem se pro re publica quarto consulatu devoverat; norat eundem Fabricius, norat Coruncanius: qui cum ex sua vita tum ex eius quem dico Decii facto iudicabant esse profecto aliquid natura pulchrum atque praeclarum, quod sua sponte peteretur quodque spreta et contempta voluptate optumus quisque sequeretur. Quorsum 44
igitur tam multa de voluptate? Quia non modo vituperatio nulla, sed etiam summa laus senectutis est, quod ea voluptates nullas magno opere desiderat. Caret epulis exstructisque mensis et frequentibus poculis: caret ergo etiam vinulentia et cruditate et insomniis. Sed si aliquid dandum est voluptati, quoniam eius blanditiis non facile obsistimus —divine enim Plato escam malorum appellat voluptatem, quod ea videlicet homines capiantur ut pisces—, quamquam

inmoderatis epulis caret senectus, modicis tamen conviviis delectari potest. C. Duellium, Marci filium, qui Poenos classe primus devicerat, redeuntem a cena senem saepe videbam puer; delectabatur crebro funali et tibicine, quae sibi nullo exemplo privatus sumpserat: tantum licentiae dabat
45 gloria. Sed quid ego alios? Ad me ipsum iam revertar. Primum habui semper sodalis; sodalitates autem me quaestore constitutae sunt sacris Idaeis Magnae Matris acceptis: epulabar igitur cum sodalibus omnino modice, sed erat quidam fervor aetatis, qua progrediente omnia fiunt in dies mitiora; neque enim ipsorum conviviorum delectationem voluptatibus corporis magis quam coetu amicorum et sermonibus metiebar. Bene enim maiores accubitionem epularem amicorum, quia vitae coniunctionem haberet, convivium nominaverunt, melius quam Graeci, qui hoc idem tum compotationem, tum concenationem vocant, ut, quod in eo genere minimum est, id maxime probare videantur.

46 **14.** Ego vero propter sermonis delectationem tempestivis quoque conviviis delector nec cum aequalibus solum, qui pauci admodum restant, sed cum vestra etiam aetate atque vobiscum, habeoque senectuti magnam gratiam, quae mihi sermonis aviditatem auxit, potionis et cibi sustulit. Quod si quem etiam ista delectant, ne omnino bellum indixisse videar voluptati, cuius est fortasse quidam naturalis modus, non intellego ne in istis quidem ipsis voluptatibus carere sensu senectutem. Me vero et magisteria delectant a maioribus instituta et is sermo, qui more maiorum a summo adhibetur in poculo, et pocula, sicut in Symposio Xenophontis est, minuta atque rorantia, et refrigeratio aestate et vicissim aut sol aut ignis hibernus; quae quidem etiam in Sabinis persequi soleo conviviumque vicinorum cotidie conpleo, quod ad multam noctem quam maxime possumus vario sermone
47 producimus. 'At non est voluptatum tanta quasi titillatio in

senibus.' Credo, sed ne desideratur quidem; nihil autem
est molestum, quod non desideres. Bene Sophocles, cum
ex eo quidam iam adfecto aetate quaereret, utereturne rebus
veneriis, 'Di meliora!' inquit 'ego vero istinc sicut a domino
agresti ac furioso profugi.' Cupidis enim rerum talium
odiosum fortasse et molestum est carere, satiatis vero et ex-
pletis iucundius est carere quam frui: quamquam non caret
is, qui non desiderat; ergo non desiderare dico esse iucun-
dius. Quod si istis ipsis voluptatibus bona aetas fruitur 48
libentius, primum parvolis fruitur rebus, ut diximus, deinde
iis, quibus senectus, etiam si non abunde potitur, non omnino
caret. Ut Turpione Ambivio magis delectatur qui in prima
cavea spectat, delectatur tamen etiam qui in ultima, sic
adulescentia voluptates propter intuens magis fortasse laeta-
tur, sed delectatur etiam senectus procul eas spectans tan-
tum, quantum sat est. At illa quanti sunt, animum tamquam 49
emeritis stipendiis libidinis, ambitionis, contentionum, inimi-
citiarum, cupiditatum omnium secum esse secumque, ut dici-
tur, vivere! Si vero habet aliquod tamquam pabulum studii
atque doctrinae, nihil est otiosa senectute iucundius. Vide-
bamus in studio dimetiendi paene caeli atque terrae C. Galum,
familiarem patris tui, Scipio: quotiens illum lux noctu ali-
quid describere ingressum, quotiens nox oppressit, cum
mane coepisset! Quam delectabat eum defectiones solis et
lunae multo ante nobis praedicere! Quid in levioribus studiis, 50
sed tamen acutis? Quam gaudebat bello suo Punico Nae-
vius, quam Truculento Plautus, quam Pseudulo! Vidi etiam
senem Livium, qui cum sex annis ante quam ego natus sum
fabulam docuisset Centone Tuditanoque consulibus, usque
ad adulescentiam meam processit aetate. Quid de P. Licinii
Crassi et pontificii et civilis iuris studio loquar aut de huius
P. Scipionis, qui his paucis diebus pontifex maximus factus
est? Atqui eos omnis, quos commemoravi, his studiis fla-

grantis senes vidimus; M. vero Cethegum, quem recte Suadae medullam dixit Ennius, quanto studio exerceri in dicendo videbamus etiam senem! Quae sunt igitur epularum aut ludorum aut scortorum voluptates cum his voluptatibus comparandae? Atque haec quidem studia doctrinae, quae quidem prudentibus et bene institutis pariter cum aetate crescunt, ut honestum illud Solonis sit, quod ait versiculo quodam, ut ante dixi, senescere se multa in dies addiscentem, qua voluptate animi nulla certe potest esse maior.

51 **15.** Venio nunc ad voluptates agricolarum, quibus ego incredibiliter delector; quae nec ulla inpediuntur senectute et mihi ad sapientis vitam proxime videntur accedere. Habent enim rationem cum terra, quae numquam recusat imperium nec cuiquam sine usura reddit quod accepit, sed alias minore, plerumque maiore cum faenore: quamquam me quidem non fructus modo, sed etiam ipsius terrae vis ac natura delectat; quae cum gremio mollito ac subacto sparsum semen excepit, primum id occaecatum cohibet, ex quo occatio, quae hoc efficit, nominata est; deinde tepefactum vapore et conpressu suo diffundit et elicit herbescentem ex eo viriditatem, quae nixa fibris stirpium sensim adulescit culmoque erecta geniculato vaginis iam quasi pubescens includitur; e quibus cum emersit, fundit frugem spici ordine structam et contra avium minorum morsus munitur vallo
52 aristarum. Quid ego vitium ortus, satus, incrementa commemorem? Satiari delectatione non possum, ut meae senectutis requietem oblectamentumque noscatis. Omitto enim vim ipsam omnium, quae generantur e terra, quae ex fici tantulo grano aut ex acini vinaceo aut ex ceterarum frugum aut stirpium minutissimis seminibus tantos truncos ramosque procreet: malleoli, plantae, sarmenta, viviradices, propagines nonne efficiunt, ut quemvis cum admiratione delectent? Vitis quidem, quae natura caduca est et, nisi fulta est, fertur ad

terram, eadem, ut se erigat, claviculis suis quasi manibus
quicquid est nacta conplectitur; quam serpentem multiplici
lapsu et erratico ferro amputans coërcet ars agricolarum, ne
silvescat sarmentis et in omnis partis nimia fundatur. Itaque 53
ineunte vere in iis, quae relicta sunt, exsistit tamquam ad
articulos sarmentorum ea, quae gemma dicitur, a qua oriens
uva se ostendit, quae et suco terrae et calore solis augescens
primo est peracerba gustatu, deinde maturata dulcescit ves-
titaque pampinis nec modico tepore caret et nimios solis
defendit ardores: qua quid potest esse cum fructu laetius
tum aspectu pulchrius? Cuius quidem non utilitas me solum,
ut ante dixi, sed etiam cultura et natura ipsa delectat, ad-
miniculorum ordines, capitum iugatio, religatio et propagatio
vitium, sarmentorum ea, quam dixi, aliorum amputatio, ali-
orum inmissio. Quid ego inrigationes, quid fossiones agri
repastinationesque proferam, quibus fit multo terra fecundior?
Quid de utilitate loquar stercorandi? Dixi in eo libro, quem 54
de rebus rusticis scripsi, de qua doctus Hesiodus ne verbum
quidem fecit, cum de cultura agri scriberet; at Homerus, qui
multis, ut mihi videtur, ante saeculis fuit, Laërtam lenientem
desiderium, quod capiebat e filio, colentem agrum et eum
stercorantem facit. Nec vero segetibus solum et pratis et
vineis et arbustis res rusticae laetae sunt, sed hortis etiam et
pomariis, tum pecudum pastu, apium examinibus, florum
omnium varietate. Nec consitiones modo delectant, sed
etiam insitiones, quibus nihil invenit agri cultura sollertius.

16. Possum persequi permulta oblectamenta rerum rusti- 55
carum, sed ea ipsa, quae dixi, sentio fuisse longiora: ig-
noscetis autem; nam et studio rerum rusticarum provectus
sum et senectus est natura loquacior, ne ab omnibus eam
vitiis videar vindicare. Ergo in hac vita M'. Curius, cum de
Samnitibus, de Sabinis, de Pyrrho triumphavisset, consump-
sit extremum tempus aetatis: cuius quidem ego villam con-

templans—abest enim non longe a me—admirari satis non possum vel hominis ipsius continentiam vel temporum dis-
56 ciplinam. Curio ad focum sedenti magnum auri pondus Samnites cum attulissent, repudiati sunt; non enim aurum habere praeclarum sibi videri dixit, sed eis, qui haberent aurum, imperare: poteratne tantus animus efficere non iucundam senectutem? sed venio ad agricolas, ne a me ipso recedam: in agris erant tum senatores, id est senes, si quidem aranti L. Quinctio Cincinnato nuntiatum est eum dictatorem esse factum; cuius dictatoris iussu magister equitum C. Servilius Ahala Sp. Maelium regnum adpetentem occupatum interemit. A villa in senatum arcessebatur et Curius et ceteri senes, ex quo qui eos arcessebant viatores nominati sunt. num igitur horum senectus miserabilis fuit, qui se agri cultione oblectabant? Mea quidem sententia haud scio an nulla beatior possit esse, neque solum officio, quod hominum generi universo cultura agrorum est salutaris, sed et delectatione, quam dixi, et saturitate copiaque rerum omnium, quae ad victum hominum, ad cultum etiam deorum pertinent, ut, quoniam haec quidam desiderant, in gratiam iam cum voluptate redeamus; semper enim boni adsiduique domini referta cella vinaria, olearia, etiam penaria est villaque tota locuples est; abundat porco, haedo, agno, gallina, lacte, caseo, melle; iam hortum ipsi agricolae succidiam alteram appellant. Conditiora facit haec supervacaneis etiam operis
57 aucupium atque venatio. Quid de pratorum viriditate aut arborum ordinibus aut vinearum olivetorumve specie plura dicam? Brevi praecidam: agro bene culto nihil potest esse nec usu uberius nec specie ornatius, ad quem fruendum non modo non retardat, verum etiam invitat atque adlectat senectus: ubi enim potest illa aetas aut calescere vel apricatione melius vel igni aut vicissim umbris aquisve refrigerari salu-
58 brius? Sibi igitur habeant arma, sibi equos, sibi hastas, sibi

clavam et pilam, sibi natationes atque cursus: nobis senibus ex lusionibus multis talos relinquant et tesseras; id ipsum utrum lubebit, quoniam sine iis beata esse senectus potest.

17. Multas ad res perutiles Xenophontis libri sunt, quos 59
legite, quaeso, studiose, ut facitis. Quam copiose ab eo agri cultura laudatur in eo libro, qui est de tuenda re familiari, qui Oeconomicus inscribitur. Atque ut intellegatis nihil ei tam regale videri quam studium agri colendi, Socrates in eo libro loquitur cum Critobulo, Cyrum minorem, Persarum regem, praestantem ingenio atque imperii gloria, cum Lysander Lacedaemonius, vir summae virtutis, venisset ad eum Sardis eique dona a sociis attulisset, et ceteris in rebus comem erga Lysandrum atque humanum fuisse et ei quendam consaeptum agrum diligenter consitum ostendisse; cum autem admiraretur Lysander et proceritates arborum et derectos in quincuncem ordines et humum subactam atque puram et suavitatem odorum, qui adflarentur ex floribus, tum eum dixisse mirari se non modo diligentiam, sed etiam sollertiam eius, a quo essent illa dimensa atque discripta, et Cyrum respondisse: 'Atqui ego ista sum omnia dimensus; mei sunt ordines, mea discriptio, multae etiam istarum arborum mea manu sunt satae.' Tum Lysandrum intuentem purpuram eius et nitorem corporis ornatumque Persicum multo auro multisque gemmis dixisse: 'Recte vero te, Cyre, beatum ferunt, quoniam virtuti tuae fortuna coniuncta est.' Hac 60
igitur fortuna frui licet senibus, nec aetas inpedit quo minus et ceterarum rerum et in primis agri colendi studia teneamus usque ad ultimum tempus senectutis. M. quidem Valerium Corvinum accepimus ad centesimum annum perduxisse, cum esset acta iam aetate in agris eosque coleret; cuius inter primum et sextum consulatum sex et quadraginta anni interfuerunt: ita quantum spatium aetatis maiores ad senectutis initium esse voluerunt, tantus illi cursus honorum fuit; atque

huius extrema aetas hoc beatior quam media, quod auctoritatis habebat plus, laboris minus; apex est autem senectutis
61 auctoritas. Quanta fuit in L. Caecilio Metello! quanta in *A.* Atilio Calatino! in quem illud elogium: 'Unum hunc plurimae consentiunt gentes populi primarium fuisse virum.' Notum est carmen incisum in sepulcro. Iure igitur gravis, cuius de laudibus omnium esset fama consentiens. Quem virum nuper P. Crassum, pontificem maximum, quem postea M. Lepidum, eodem sacerdotio praeditum, vidimus! Quid de Paulo aut Africano loquar aut, ut iam ante, de Maximo? quorum non in sententia solum, sed etiam in nutu residebat auctoritas. Habet senectus honorata praesertim tantam auctoritatem, ut ea pluris sit quam omnes adulescentiae voluptates.

62 **18.** Sed in omni oratione mementote eam me senectutem laudare, quae fundamentis adulescentiae constituta sit; ex quo efficitur id, quod ego magno quondam cum adsensu omnium dixi, miseram esse senectutem, quae se oratione defenderet: non cani nec rugae repente auctoritatem adripere possunt, sed honeste acta superior aetas fructus capit auctori-
63 tatis extremos. Haec enim ipsa sunt honorabilia, quae videntur levia atque communia, salutari, adpeti, decedi, adsurgi, deduci, reduci, consuli: quae et apud nos et in aliis civitatibus, ut quaeque optime morata est, ita diligentissime observantur. Lysandrum Lacedaemonium, cuius modo feci mentionem, dicere aiunt solitum Lacedaemonem esse honestissimum domicilium senectutis; nusquam enim tantum tribuitur aetati, nusquam est senectus honoratior. Quin etiam memoriae proditum est, cum Athenis ludis quidam in theatrum grandis natu venisset, magno consessu locum nusquam ei datum a suis civibus; cum autem ad Lacedaemonios accessisset, qui, legati cum essent, certo in loco consederant, consurrexisse omnes illi dicuntur et senem sessum recepisse;

quibus cum a cuncto consessu plausus esset multiplex datus, 64 dixisse ex iis quendam, Atheniensis scire quae recta essent, sed facere nolle. Multa in nostro collegio praeclara, sed hoc, de quo agimus, in primis, quod, ut quisque aetate antecedit, ita sententiae principatum tenet, neque solum honore antecedentibus, sed iis etiam, qui cum imperio sunt, maiores natu augures anteponuntur. Quae sunt igitur voluptates corporis cum auctoritatis praemiis comparandae? quibus qui splendide usi sunt, ii mihi videntur fabulam aetatis peregisse nec tamquam inexercitati histriones in extremo actu conruisse.

'At sunt morosi et anxii et iracundi et difficiles senes.' 65
Si quaerimus, etiam avari; sed haec morum vitia sunt, non senectutis. Ac morositas tamen et ea vitia, quae dixi, habent aliquid excusationis, non illius quidem iustae, sed quae probari posse videatur: contemni se putant, despici, inludi; praeterea in fragili corpore odiosa omnis offensio est. Quae tamen omnia dulciora fiunt et moribus bonis et artibus, idque cum in vita tum in scaena intellegi potest ex iis fratribus, qui in Adelphis sunt: quanta in altero diritas, in altero comitas! sic se res habet: ut enim non omne vinum, sic non omnis aetas matura vetustate coacescit. Severitatem in senectute probo, sed eam, sicut alia, modicam; acerbitatem nullo modo. Avaritia vero senilis quid sibi velit, non intel- 66
lego; potest enim quicquam esse absurdius quam, quo viae minus restet, eo plus viatici quaerere?

19. Quarta restat causa, quae maxime angere atque sollicitam habere nostram aetatem videtur, adpropinquatio mortis, quae certe a senectute non potest esse longe. O miserum senem, qui mortem contemnendam esse in tam longa aetate non viderit! Quae aut plane neglegenda est, si omnino exstinguit animum, aut etiam optanda, si aliquo eum deducit, ubi sit futurus aeternus: atqui tertium certe

67 nihil inveniri potest. Quid igitur timeam, si aut non miser
post mortem aut beatus etiam futurus sum? Quamquam
quis est tam stultus, quamvis sit adulescens, cui sit exploratum
se ad vesperum esse victurum? Quin etiam aetas illa multo
pluris quam nostra casus mortis habet: facilius in morbos
incidunt adulescentes, gravius aegrotant, tristius curantur.
Itaque pauci veniunt ad senectutem; quod ni ita accideret,
melius et prudentius viveretur: mens enim et ratio et con-
silium in senibus est; qui si nulli fuissent, nullae omnino
civitates fuissent. Sed redeo ad mortem inpendentem.
Quod est istud crimen senectutis, cum id ei videatis cum
68 adulescentia esse commune? Sensi ego in optimo filio, tu
in exspectatis ad amplissimam dignitatem fratribus, Scipio,
mortem omni aetati esse communem. 'At sperat adulescens
diu se victurum, quod sperare idem senex non potest.' In-
sipienter sperat; quid enim stultius quam incerta pro certis
habere, falsa pro veris? 'At senex ne quod speret quidem
habet.' At est eo meliore condicione quam adulescens, cum
id, quod ille sperat, hic consecutus est: ille volt diu vivere,
69 hic diu vixit. Quamquam, o di boni! quid est in hominis
vita diu? Da enim supremum tempus, exspectemus Tar-
tessiorum regis aetatem; fuit enim, ut scriptum video,
Arganthonius quidam Gadibus, qui octoginta regnaverat
annos, centum viginti vixerat; sed mihi ne diuturnum quidem
quicquam videtur, in quo est aliquid extremum: cum enim
id advenit, tum illud, quod praeteriit, effluxit; tantum re-
manet, quod virtute et recte factis consecutus sis. Horae
quidem cedunt et dies et menses et anni, nec praeteritum
tempus umquam revertitur nec quid sequatur sciri potest:
quod cuique temporis ad vivendum datur, eo debet esse
70 contentus; neque enim histrioni, ut placeat, peragenda
fabula est, modo in quocumque fuerit actu probetur, neque
sapienti usque ad 'plaudite' veniendum est. Breve enim

tempus aetatis satis longum est ad bene honesteque vivendum: sin processerit longius, non magis dolendum est quam agricolae dolent, praeterita verni temporis suavitate aestatem autumnumque venisse; ver enim tamquam adulescentiam significat ostenditque fructus futuros, reliqua autem tempora demetendis fructibus et percipiendis accommodata sunt. Fructus autem senectutis est, ut saepe dixi, ante partorum 71
bonorum memoria et copia. Omnia autem, quae secundum naturam fiunt, sunt habenda in bonis; quid est autem tam secundum naturam quam senibus emori? Quod idem contingit adulescentibus adversante et repugnante natura. Itaque adulescentes mihi mori sic videntur, ut cum aquae multitudine flammae vis opprimitur, senes autem sic, ut cum sua sponte nulla adhibita vi consumptus ignis exstinguitur; et quasi poma ex arboribus, cruda si sunt, vix evelluntur, si matura et cocta, decidunt, sic vitam adulescentibus vis aufert, senibus maturitas; quae quidem mihi tam iucunda est, ut, quo propius ad mortem accedam, quasi terram videre videar aliquandoque in portum ex longa navigatione esse venturus.

20. Senectutis autem nullus est certus terminus, recteque 72
in ea vivitur, quoad munus officii exsequi et tueri possis [mortemque contemnere]; ex quo fit ut animosior etiam senectus sit quam adulescentia et fortior. Hoc illud est, quod Pisistrato tyranno a Solone responsum est, cum illi quaerenti, qua tandem re fretus sibi tam audaciter obsisteret, respondisse dicitur 'senectute.' Sed vivendi est finis optimus, cum integra mente certisque sensibus opus ipsa suum eadem quae coagmentavit natura dissolvit. Ut navem, ut aedificium idem destruit facillime qui construxit, sic hominem eadem optime quae conglutinavit natura dissolvit. Iam omnis conglutinatio recens aegre, inveterata facile divellitur: ita fit ut illud breve vitae reliquum nec avide adpetendum senibus nec sine causa

73 deserendum sit; vetatque Pythagoras iniussu imperatoris, id est dei, de praesidio et statione vitae decedere. Solonis quidem sapientis est elegium, quo se negat velle suam mortem dolore amicorum et lamentis vacare. Volt, credo, se esse carum suis, sed haud scio an melius Ennius:

'Nemo me lacrumis decoret, neque funera fletu
Faxit. *Cur? volito vivos per ora virum.*'

Non censet lugendam esse mortem, quam inmortalitas con-
74 sequatur. Iam sensus moriendi aliquis esse potest isque ad exiguum tempus, praesertim seni: post mortem quidem sensus aut optandus aut nullus est. Sed hoc meditatum ab adulescentia debet esse, mortem ut neglegamus, sine qua meditatione tranquillo animo esse nemo potest; moriendum enim certe est, et incertum an hoc ipso die: mortem igitur omnibus horis inpendentem timens qui poterit animo con-
75 sistere? De qua non ita longa disputatione opus esse videtur, cum recorder non L. Brutum, qui in liberanda patria est interfectus, non duos Decios, qui ad voluntariam mortem cursum equorum incitaverunt, non M. Atilium, qui ad supplicium est profectus, ut fidem hosti datam conservaret, non duos Scipiones, qui iter Poenis vel corporibus suis obstruere voluerunt, non avum tuum L. Paulum, qui morte eluit collegae in Cannensi ignominia temeritatem, non M. Marcellum, cuius interitum ne crudelissimus quidem hostis honore sepulturae carere passus est, sed legiones nostras, quod scripsi in Originibus, in eum locum saepe profectas alacri animo et erecto, unde seredituras numquam arbitrarentur. Quod igitur adulescentes et ii quidem non solum indocti, sed etiam rustici, contemnunt, id docti senes extimescent?
76 Omnino, ut mihi quidem videtur, rerum omnium satietas vitae facit satietatem. Sunt pueritiae studia certa: num igitur ea desiderant adulescentes? Sunt ineuntis adulescentiae: num ea constans iam requirit aetas, quae media dicitur?

Sunt etiam eius aetatis: ne ea quidem quaeruntur in senectute; sunt extrema quaedam studia senectutis. Ergo, ut superiorum aetatum studia occidunt, sic occidunt etiam senectutis: quod cum evenit, satietas vitae tempus maturum mortis adfert.

21. Non enim video cur, quid ipse sentiam de morte, non 77
audeam vobis dicere, quod eo cernere mihi melius videor, quo ab ea propius absum. Ego vestros patres, tu, Scipio, tuque, Laeli, viros clarissimos mihique amicissimos, vivere arbitror et eam quidem vitam, quae est sola vita nominanda: nam, dum sumus inclusi in his conpagibus corporis, munere quodam necessitatis et gravi opere perfungimur; est enim animus caelestis ex altissimo domicilio depressus et quasi demersus in terram, locum divinae naturae aeternitatique contrarium. Sed credo deos inmortalis sparsisse animos in corpora humana, ut essent qui terras tuerentur quique caelestium ordinem contemplantes imitarentur eum vitae modo atque constantia. Nec me solum ratio ac disputatio inpulit ut ita crederem, sed nobilitas etiam summorum philosophorum et auctoritas. Audiebam Pythagoram Pythago- 78
reosque, incolas paene nostros, qui essent Italici philosophi quondam nominati, numquam dubitasse quin ex universa mente divina delibatos animos haberemus; demonstrabantur mihi praeterea quae Socrates supremo vitae die de inmortalitate animorum disseruisset, is qui esset omnium sapientissimus Apollinis oraculo iudicatus. Quid multa? Sic mihi persuasi, sic sentio, cum tanta celeritas animorum sit, tanta memoria praeteritorum futurorumque prudentia, tot artes [tantae scientiae], tot inventa, non posse eam naturam, quae res eas contineat, esse mortalem; cumque semper agitetur animus nec principium motus habeat, quia se ipse moveat, ne finem quidem habiturum esse motus, quia numquam se ipse sit relicturus; et cum simplex animi natura esset neque

haberet in se quicquam admixtum dispar sui atque dissimile, non posse eum dividi, quod si non possit, non posse interire, magnoque esse argumento homines scire pleraque ante quam nati sint, quod iam pueri, cum artis difficilis discant, ita celeriter res innumerabilis adripiant, ut eas non tum primum accipere videantur, sed reminisci et recordari.

79 **22.** Haec Platonis fere. Apud Xenophontem autem moriens Cyrus maior haec dicit: 'Nolite arbitrari, o mei carissimi filii, me, cum a vobis discessero, nusquam aut nullum fore; nec enim, dum eram vobiscum, animum meum videbatis, sed eum esse in hoc corpore ex iis rebus, quas gerebam, intellegebatis: eundem igitur esse creditote, etiam si nullum
80 videbitis. Nec vero clarorum virorum post mortem honores permanerent, si nihil eorum ipsorum animi efficerent, quo diutius memoriam sui teneremus. Mihi quidem persuaderi numquam potuit animos, dum in corporibus essent mortalibus, vivere, cum excessissent ex eis, emori; nec vero tum animum esse insipientem, cum ex insipienti corpore evasisset, sed, cum omni admixtione corporis liberatus purus et integer esse coepisset, tum esse sapientem. Atque etiam, cum hominis natura morte dissolvitur, ceterarum rerum perspicuum est quo quaeque discedat; abeunt enim illuc omnia, unde orta sunt: animus autem solus nec cum adest nec cum discedit adparet. Iam vero videtis nihil esse morti tam
81 simile quam somnum; atqui dormientium animi maxime declarant divinitatem suam; multa enim, cum remissi et liberi sunt, futura prospiciunt: ex quo intellegitur quales futuri sint, cum se plane corporis vinculis relaxaverint. Quare, si haec ita sunt, sic me colitote,' inquit 'ut deum: sin una est interiturus animus cum corpore, vos tamen, deos verentes, qui hanc omnem pulchritudinem tuentur et regunt, memoriam nostri pie inviolateque servabitis.'

82 **23.** Cyrus quidem haec moriens; nos, si placet, nostra

videamus: nemo umquam mihi, Scipio, persuadebit aut patrem tuum Paulum aut duos avos, Paulum et Africanum, aut Africani patrem aut patruum aut multos praestantis viros, quos enumerare non est necesse, tanta esse conatos, quae ad posteritatis memoriam pertinerent, nisi animo cernerent posteritatem ad se pertinere. An censes, ut de me ipso aliquid more senum glorier, me tantos labores diurnos nocturnosque domi militiaeque suscepturum fuisse, si isdem finibus gloriam meam quibus vitam essem terminaturus? Nonne melius multo fuisset otiosam aetatem et quietam sine ullo labore et contentione traducere? Sed nescio quo modo animus erigens se posteritatem ita semper prospiciebat, quasi, cum excessisset e vita, tum denique victurus esset; quod quidem ni ita se haberet, ut animi inmortales essent, haud optimi cuiusque animus maxime ad inmortalitatis gloriam niteretur. Quid? quod sapientissimus quisque aequissimo 83
animo moritur, stultissimus iniquissimo, nonne vobis videtur is animus, qui plus cernat et longius, videre se ad meliora proficisci, ille autem, cui obtusior sit acies, non videre? Equidem efferor studio patres vestros, quos colui et dilexi, videndi, neque vero eos solum convenire aveo, quos ipse cognovi, sed illos etiam, de quibus audivi et legi et ipse conscripsi. Quo quidem me proficiscentem haud sane quis facile retraxerit nec tamquam Peliam recoxerit; et si quis deus mihi largiatur ut ex hac aetate repuerascam et in cunis vagiam, valde recusem nec vero velim quasi decurso spatio ad carceres a calce revocari. Quid enim habet vita com- 84
modi? Quid non potius laboris? Sed habeat sane, habet certe tamen aut satietatem aut modum. Non lubet enim mihi deplorare vitam, quod multi et ii docti saepe fecerunt, neque me vixisse paenitet, quoniam ita vixi, ut non frustra me natum existumem, et ex vita ita discedo tamquam ex hospitio, non tamquam e domo; commorandi enim natura

devorsorium nobis, non habitandi dedit. O praeclarum diem, cum in illud divinum animorum concilium coetumque proficiscar cumque ex hac turba et conluvione discedam! Proficiscar enim non ad eos solum viros, de quibus ante dixi, verum etiam ad Catonem meum, quo nemo vir melior natus est, nemo pietate praestantior; cuius a me corpus est crematum—quod contra decuit ab illo meum—, animus vero non me deserens, sed respectans in ea profecto loca discessit, quo mihi ipsi cernebat esse veniendum: quem ego meum casum fortiter ferre visus sum, non quo aequo animo ferrem, sed me ipse consolabar existumans non longinquum inter
85 nos digressum et discessum fore. His mihi rebus, Scipio,—id enim te cum Laelio admirari solere dixisti—levis est senectus, nec solum non molesta, sed etiam iucunda. Quod si in hoc erro, qui animos hominum inmortalis esse credam, libenter erro nec mihi hunc errorem, quo delector, dum vivo, extorqueri volo; sin mortuus, ut quidam minuti philosophi censent, nihil sentiam, non vereor ne hunc errorem meum philosophi mortui inrideant. Quod si non sumus inmortales futuri, tamen exstingui homini suo tempore optabile est: nam habet natura ut aliarum rerum omnium, sic vivendi modum; senectus autem aetatis est peractio tamquam fabulae, cuius defetigationem fugere debemus, praesertim adiuncta satietate.

Haec habui de senectute quae dicerem, ad quam utinam perveniatis, ut ea, quae ex me audistis, re experti probare possitis.

Clarendon Press Series

CICERO

CATO MAIOR

DE SENECTUTE

EDITED, WITH NOTES

BY

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PART II.—NOTES

Oxford

AT THE CLARENDON PRESS

1887

London

HENRY FROWDE

OXFORD UNIVERSITY PRESS WAREHOUSE

AMEN CORNER, E.C.

NOTES.

Line 1. **O Tite.** Titus Quinctius Flamininus, to whom these lines are addressed, *infra* l. 6. Cicero applies them to Atticus, who also bore the name Titus. **Page 3.**

si quid, 'if in aught.'

adiuero for adjūvero. The *v* of the perfect drops out between the two vowels, and the *ŭ* becomes short before another vowel.

levasso, an old future = future perfect, formed by adding -so to the verb-stem, as in Greek, e. g. faxo from fac-io, and sponso from spondeo. To this future corresponds a subjunctive in -sim; ausim, faxim (as p. **29.** l. 7). The doubling of the -s- in all *a* and some *e* verbs is probably due to false analogy with such forms as amasse contracted from amavisse.

2. **coquit,** 'harasses' (nearly = burns); cp. Virg. Aen. 7. 345

Quam . . . femineae ardentem curaeque iraeque coquebant.

versāt; the third sing. active of a-, e-, and i- verbs was originally long, and is so used sometimes even by Augustan poets. It occurs more commonly in thesis than in arsis; cp. ponebāt, p. **7.** l. 4.

6. **Ille vir,** 'that famous man' (see on p. **6.** l. 24). It refers to the shepherd who was sent to Flamininus by Charops, an Epirot chief. The Roman general was unable to pass a difficult defile in face of Philip's army; the shepherd offered to relieve him of his difficulties (curam . . . quae nunc te coquit) by showing him a secret path over the mountains.

haud magna cum re, 'of no great wealth,' in full, re familiari, as p. **11.** l. 2, and p. **24.** l. 6.

plenŭs fidei, compare p. **8.** l. 13, senio confectŭs quiescit, and p. **29.** l. 7. Final s, except before a vowel, seems to have been silent in Latin as in French. The early poets down to Lucretius constantly neglect it in scansion. Though Cicero did the same in his youthful poems, a change took place during his lifetime, of which he says in the Orator (161), jam subrusticum videtur, olim politius, 'it now appears a provincialism, though once permissible in the best style.'

Page 3. 6. **fidēi**, the original quantity, as in the first declension (p. 9. l. 8), viāī, which afterwards contracts into -æ. The tendency, however, was to shorten one vowel before another, unless a third vowel precedes, as dĭēī.

7. **quamquam**, 'though' = 'and yet' = Greek *καίτοι*. So etsi l. 17. Cp. p. **11**. l. 17, p. **27**. l. 2. **moderationem animi tui et aequitatem**, 'I know how self-controlled and well-balanced is your mind.' Moderatio = the keeping of the modus or golden mean. Cp. § 33 m. virium, a fair amount of strength, while in § 7 moderatus = self-controlled; and adverb modice § 2.

10. **cognomen**, i. e. **Atticus** from Athens. A Roman had at least two names—

(1) that of his clan or tribe, Nomen or Nomen gentilicium :—Marius, Cornelius;

(2) his personal name, praenomen :—Caius, Lucius. (Cp. James Douglas.) When a gens had several familiae, each division was distinguished by

(3) a family name, surname, cognomen :—Cornelius Sulla and Cornelius Scipio; Aemilius Lepidus, Aemilius Paulus, Aemilius Scaurus. These generally referred to some personal characteristic of the founder of the family, or to some distinction he had gained :—Asper, Rufus, Niger, Cicero, Torquatus, Scipio. (Compare the Red Douglas and the Black Douglas.) These names were usually hereditary.

(4) A man might receive an agnomen (additional cognomen) in memory of some great exploit—Publius Cornelius Scipio Africanus. So Asiaticus, Macedonicus.

(5) An adopted son took all his adoptive father's names, and added to them another in -anus, derived from his previous nomen. Cp. Publius Cornelius Scipio (assumed by young Aemilius Paulus) Aemilianus Africanus (agnomen).

10. **deportasse** = 'to bring home from abroad.'

humanitatem, that which makes a man humanus (§ 59) or best fitted for the social life of mankind = 'culture,' 'civilisation.' So in English 'the humanities' = a liberal education, the education of a gentleman; esp. a classical education (Litterae Humaniores). So in Scotch Universities, the Humanity Professor = Professor of Latin.

11. **prudentiam**, lit. 'foresight,' contr. providentia. (Cp. mobilis = movibilis; nobilis; vipera; and p. **21**. l. 29 jumentum.) So p. **30**. l. 28, prudentia futurorum; p. **10**. l. 15 = caution, opposed to temeritas, 'rashness.' Hence, knowledge to forecast, 'learning,' esp. in the law, juris prudentia, p. **13**. l. 1; and then 'learning' in general, as here. Cp. the use of prudens.

me ipsum attracted into the same construction as te; instead of 'quibus ego ipse commoveor.' **Page 3.**

quarum, '*though* consolation for them is too great a task.' Cicero refers to the political dangers after Caesar's death, and, above all, to the rise of Antony. See Introd. Life of Cicero.

14. **autem** explains or enlarges upon what goes before or brings forward another branch of the same subject (as ii); not opposing one statement to another like sed (see p. **4**. l. 5.) It must therefore be translated—

i [continuous], 'again,' 'and,' 'now;' p. **4**. l. 5, p. **20**. l. 1, p. **24**. l. 4.

ii [contrasting], 'on the other hand,' 'however,' as here; p. **15**. l. 1, p. **22**. l. 29, p. **25**. l. 31, p. **28**. ll. 5–13, p. **32**. l. 19.

iii [parenthetic], 'for,' 'now,' 'and;' p. **19**. l. 7, p. **28**. l. 7.

iv [in argument], 'but,' 'now;' p. **28**. ll. 8–9.

Most of these meanings are included under 'again.'

ad te, 'dedicated to you.'

aut jam urguentis; for the age of Cicero see Introduction.

etsi, 'and yet;' see quamquam above.

modice, see on moderationem l. 9. **et ferre et laturum esse,** 'you both do and will support.'

18. **cum vellem,** 'when I was intending,' or 'meaning;' cp. voluerunt p. **11**. l. 25, p. **24**. l. 33, p. **26**. l. 24. While cum with the indicative simply marks a point of time when something occurs (see p. **6**. l. 31): cum with the subjunctive

(1) implies some closer connexion; an event (a) in consequence of which, 'since,' 'as,' (b) in spite of which something else happens, 'although,' as (a) (cum homini deus nihil mente praestabilius dedisset) p. **17**. l. 11, p. **25**. l. 7 (qui = cum is); (b) p. **9**. l. 11, p. **20**. l. 28, p. **23**. l. 4. But

(2) as the cause is generally that which comes just before an event, or lasts while it takes place, cum with the impf. or plupf. subj. often comes to mean time during which (cum vellem scribere, tu occurrebas), and time after which (cum se voluptatibus dedissent p. **18**. l. 18), and may often be translated by a participle as p. **7**. l. 14, p. **14**. l. 22, p. **20**. l. 23, p. **22**. ll. 19. and 32.

(3) The meaning of cum with subj. is often half way between these = the occasion rather than cause; as p. **9**. l. 4 cum sententia senatus inclinaret ad pacem; p. **6**. l. 9 cum ille dixisset, 'upon his saying,' p. **8**. l. 7, p. **13**. l. 27, p. **17**. l. 2.

20. **eo munere quo—uteretur,** 'such a gift as we could both equally enjoy;' cp. p. **13**. l. 11. Qui with subj. consecutive to eo, and defining its meaning. Similarly ita—ut absterserit below l. 22, 'so pleasant

as to wipe away;' and tam stultus—cui sit exploratum p. **27**. l. 3, De Am. 1 *ita* eram deductus ad Scaevolam *ut* numquam discederem. So p. **13**. l. 25.

22. **molestias**, 'discomforts.'

Page 4. Line 2. **cui qui pareat**, 'since he who obeys her' (viz. philosophy), 'since her followers,' qui with subj. often = an hypothetical condition (as si quis pareat), defining a possible class of things, or explaining some antecedent word, as nihil est molestum, quod non desideres (p. **20**. l. 1), O miserum senem, qui non viderit (p. **26**. l. 30). Also p. **26**. l. 33, p. **29**. l. 8. See l. 24 below.

omne tempus aetatis, 'every period of life,' = **omnis aetas** l. 22.

5. **misimus**, epistolary tense, 'I send.'

autem, 'now.' See on p. **3**. l. 14; compare the use of sed—non Tithono, sed Catoni.

6. **auctoritatis**, 'weight,' 'show of reality.' **fabula**, 'story,' 'dialogue.' Fabula is regularly used of (1) the plot of a play, (2) the play itself, p. **11**. l. 3. Fabula from fa-ri. **esset**, cp. p. **20**. l. 28, p. **26**. l. 9, p. **27**. l. 31, p. **33**. l. 22; hypothetical subj. with condition (si tribuerem) suppressed = a doubtful statement.

8. **oratio**, 'discourse,' a set speech (p. **25**. l. 15) or public discourse, opposed to sermo, conversation (p. **17**. l. 27, p. **19**. l. 18).

apud quem, at whose house. **facimus**, so facit p. **22**. l. 22.

9. **quod ferat**, subj. because virtual oratio obliqua, explaining and quoting the opinion implied in admirantis. So quod carerent p. **8**. l. 24, and p. **4**. l. 18 quod senserim, giving the reason for admirari.

10. **Qui si**, 'and if he.'

11. **suis libris**, see Index, Cato.

12. **perstudiosum**, 'of which we know he was a great student.'

Quid opus est plura? sc. dicere. So quid multa? p. **30**. l. 26, and quid alios? p. **19**. l. 6.

13 **sermo**, see l. 8 above.

14. **sententiam**, 'thoughts,' 'feelings.'

15. **saepe numero admirari soleo**, 'time after time I cannot help being astonished at.'

hoc C. Laelio, 'C. Laelius here,' p. **20**. l. 32 hujus P. Scipionis and hi consules p. **8**. l. 16.

16. **ceterarum rerum**, objective genitive after sapientiam. Notice its position at the beginning of the sentence, preparing especial emphasis for senectutem, etc., at the end. So ceterarum rerum § 80, p. **24**. l. 12 and 27, p. **31**. l. 21. Cp. Greek use of ἄλλος, Thuc. i. 86 *ἄλλοις μὲν χρήματά ἐστι πολλὰ . . . ἡμῖν δὲ ξύμμαχοι ἀγαθοί.*

18. **senserim**, see on l. 9 above. Notice that an oblique state-

ment may quote the thoughts of the speaker as well as those of another person. Cp. p. 33. l. 15 qui credam.

19. **Aetna gravius**, a proverbial phrase, for Zeus had buried the giant Enceladus under Mount Etna, the volcano of Sicily. Cp. Horace Carm. 3. 4

> Injecta monstris Terra dolet suis
> Maeretque partus fulmine luridum
> Missos ad Orcum, nec peredit
> Impositam celer ignis Aetnam.

20. **sane**, 'I must confess.'

22. **autem**, see on p. 3. l. 14 (ii).

24. **quod—adferat**, l. 2 above, subj. expressing the supposed condition upon which nihil potest malum videri. 'Nothing of Nature's bringing,' 'nothing that Nature can bring' (a class of things), or 'if Nature brings it.' For this defining use of the relative and subj. see on p. 8. l. 31 quae administrentur; p. 25. l. 18 quae defenderet, p. 32. l. 18; and compare consecutive use p. 3. l. 20. Contrast the use of indicative p. 28. l. 8 Omnia quae secundum naturam fiunt, sunt habenda in bonis. Here the writer thinks of these things as existing facts, not as possible conditions.

25. **eandem accusant**, 'yet reproach it.' Cp. p. 22. l. 1.

26. **inconstantia**, 'inconsistency.'

27. **eam**, logical pronoun, 'it.'

putavissent, subj. because dependent in oblique speech. In direct statement, putaverant.

29. **adulescentiae, pueritiae**, why dative? The divisions of man's life were—

(1) Infantia up to 7 years, composed of infantes; (2) Pueritia, 7–14, of pueri; (3) Adulescentia, 14–25, of adulescentes; (4) Juventus, 25–45, of juvenes; (5) Aetas seniorum, 45–60, of seniores; (6) Senectus, from 60 onwards, of senes. Cp. p. 24. l. 32.

31. **Praeterita enim aetas cum effluxisset**, 'for when their past life, however long it might be, had once vanished, no consolation could alleviate a stupid old age.' **cum** with subj.; see on p. 3. l. 28 (2). For praetereo and effluo see p. 27. l. 26.

Line 1. **quae utinam**, 'and would that it —.' Page 5.

2. **nostro cognomine**, viz. 'sapiens.' In De Am. 6 it is said of Cato, cognomen iam habebat in senectute sapientis. Others who received this name were L. Acilius, a lawyer, and C. Laelius, Scipio's friend.

3. **quod naturam sequimur**, see on p. 4. l. 24 **tamquam deum**, 'religiously.' It was a Stoic doctrine that the wise man lived according to nature; *ὁμολογουμένως τῇ φύσει.*

Page 5. 4. **a qua.** Nature is personified, 'for it is not likely that the closing scene has been neglected by her;' cp. p. **17**. l. 4.

5. **discriptae**, 'ordered,' 'arranged,' p. **24**. l. 19, of a garden.

extremum actum, 'the closing scene.' Cp. p. **27**. l. 31 neque enim histrioni, ut placeat, peragenda fabula est, modo in quocumque fuerit actu probetur, and p. **33**. l. 22 peractio fabulae. Life is again compared to a play p. **26**. l. 9, q. v.

6. **necesse fuit**; fuit, like the Greek ἦν, 'it was and is for all time,' 'it was from the beginning.'

7. **tamquam, quasi** are used to introduce either similes (l. 3 and § 7, p. **22**. l. 1) or metaphors (tamquam p. **20**. ll. 16–19, quasi p. **19**. l. 33, p. **30**. l. 13). The Romans were too direct and realistic to admit of most metaphors in prose unless introduced by a special word (quasi vietum), cp. p. **5**. l. 30. Thus (§ 49) we can say 'when the soul has been released from service under the passions,' and 'age has some food for thought,' where the Romans said tamquam emeritis stipendiis libidinis, and aliquod tamquam pabulum studii. Cp. p. **19**. l. 33 ut ita dicam, p. **17**. l. 33 qui se libidinum vinculis laxatos esse non moleste ferrent, where we have a very direct and simple metaphor, without quasi or tamquam.

8. **vietum**, 'soft,' 'ripe.' The first meaning of vieo is to twine; so vi-men, vi-tis.

caducum, is used literally p. **21**. l. 33. Cp. Horace Carm. 3. 4. 44 fulmen caducum, 'the falling bolt.'

9. **quid est enim aliud**, etc. In English we must alter the order of these clauses; 'for what else is resistance to Nature but to war like the Giants against the Gods?' i. e. rebellion against the inevitable.

11. **ut pollicear**, 'to promise,' parenthetic explanation; cp. p. **11**. l. 14, p. **19**. l. 23, p. **21**. l. 26, p. **23**. l. 7, p. **32**. l. 6.

12. **quoniam speramus, volumus quidem**, 'since we hope, or at least desire.'

14. **rationibus**, 'by what considerations,' 'on what principles;' ratio = reasoning, p. **10**. l. 4, p. **17**, l. 19; so p. **15**, l. 21 rationem habere alicujus, 'to take into consideration;' p. **21**. l. 13 rationem habere cum, 'to depend upon.'

ingravescentem aetatem, 'the growing burden of age.' Note how a Latin verb or participle is often translated best by an English substantive; as p. **4**. l. 2 cui qui pareat; p. **7**. l. 1 juveniliter exsultantem, where see note, p. **13**. l. 29, p. **23**. l. 9.

15. **vero**, 'well.'

17. **volumus sane**, 'I assure you, Cato, we wish, if it does not trouble you, to see,' etc. **Sane**, cp. p. **4**. l. 20. This comparison of life to a journey is from the opening of Plato's Republic (328). Life is compared to a journey by sea p. **28**. l. 19.

18. **Quam nobis ingrediundum sit**, the gerundive, quae ingrediunda sit, would be far more usual than the gerund in the nominative governing the accusative.

20. **Faciam ut potero**, 'I will do my best.' Cp. p. 6. l. 17.

21. **autem**, 'for,' see p. 3. l. 14. **pares cum paribus**; our proverb is Like to like, or, Birds of a feather: cf. Homer Od. 17. 218. The whole of the following chapter closely follows Plato, except, of course, in the Roman names.

22. **quae C. Salinator**, etc.; after the break in the sentence made by the proverb, quae does not refer either to querellis or to aequalium, but to the general sense of the passage.

24. **deplorare**, 'lament.' **quod carerent**, see on p. 4. l. 9.

25. **ab iis, a quibus essent coli soliti**, 'by those who used to seek their society,' 'from whom they used to receive attention,' p. 6. l. 25.

26. **qui**, *but* they. For the position of mihi, here and in l. 28, see p. 6. l. 22.

28. **eadem**, supply a substantive, e. g. 'the same result.'

usu venirent, 'would come in due course,' i. e. by experience, so = to happen. **usus** = an occasion, opportunity.

29. **quorum ego multorum cognovi senectutem sine querella, qui se—non moleste ferrent.** The relatives are difficult to translate; cp. l. 26 above. Trans. '*amongst* whom I have known many cases of unrepining old age, *where they* were not sorry to be released from the bonds of passion.' Et—non moleste—nec, instead of nec moleste—nec, 'not sorry' = 'very glad;' et non is employed instead of nec when the non belongs to a particular word, not to the sentence. Here non qualifies moleste, making the figure called litotes, or saying less than is meant.

qui—ferrent; the subj., as explaining the speaker's thought in cog- sine querella, describes a kind of senex; cp. p. 4. l. 9.

32. **moribus**, 'character;' **moderati**, see p. 3. l. 9; **difficiles**, 'peevish;' **inhumani**, 'uncultured,' see p. 3. l. 10.

Line 1. **importunitas et inhumanitas**, 'the want of manners and cultivation.' **autem**, 'while;' see p. 3. l. 14 (ii). **Page 6.**

4. **opes**, 'power;' **copias**, 'wealth;' **dignitatem**, 'position.'

5. **autem**, see l. 1 above.

7. **est istud quidem—sed**, '*though* there is something in your argument, *still* it does not contain everything,' or 'there is something—but still—.'

9. **cum ille dixisset**, 'on his saying that;' see p. 3. l. 8 (3).

12. **Quod eodem modo de senectute dici potest**, 'and the same thing can be said of old age.'

Page 6. 14. **nec non gravis,** 'nor anything but painful.' Cp. p. **13**. l. 15, p. **23**. l. 6.

15. **omnino,** 'universally,' 'in every case.'

17. **cum diu multumque vixeris,** 'after a long and eventful life.' Cp. p. **5**. l. 14, p. **16**. l. 22.

ecferunt, an older form of efferunt. Compare ecfrenate p. **17**. l. 5.

18. **quia numquam deserunt ne extremo quidem,** etc. The second negative may be omitted in English: 'because they never fail one, even in the last time of life.'

19. **id quidem maximum est,** 'that in itself—that alone is of the greatest value.'

20. **conscientia—vitae, multorumque bene factorum recordatio.** The words which correspond to each other are so arranged that what stands first in the one clause stands last in the other, and *vice versa*. This is called chiasmus (gaping).

22. **Ego Quintum Maximum**; notice how pronoun and name are set side by side and emphasize each other. Cp. Ego L. Metellum, p. **13**. l. 22, and similarly with two pronouns, above p. **5**. ll. 26 and 28, and ego vobis p. **9**. l. 23, ego vestros patres p. **30**. l. 8.

24. **Comitate condita gravitas,** 'dignity tempered with courtesy;' condio = 'to season,' 'flavour.' Cp. p. **23**. l. 25.

mores, 'disposition.' See p. **5**. l. 32.

illo viro, 'that great man;' **eum** 'him,' logical, not demonstrative.

25. **Colere.** See p. **5**. l. 25.

26. **aetate provectum,** 'advanced in years.' So aetate procedere p. **10**. l. 18; cp. p. **13**. l. 1, p. **20**. ll. 3 and 30, and aetate progredi p. **14**. l. 26, but aetate antecedere, 'to have seniority.'

post, to be taken with **quam.** 'The year after I was born.'

27. **primum,** 'for the first time,' to be distinguished from primo, 'in the first place,' 'firstly;' and semel, 'once.' So also quartum. For date of his consulships see Index (Fabius).

28. **adulescentulus,** 'quite a young man.' See on p. **4**. l. 29. **miles,** a common soldier, p. **9**. l. 23.

30. **quem magistratum,** i. e. quaesturam supplied from quaestor. Cf. p. **13**. l. 27 and p. **15**. l. 29.

31. **admodum senex,** 'at a great age,' 'though very old.' Cp. p. **13**. l. 20. **cum quidem fuit,** indicative stating an independent fact, see p. **3**. l. 18.

32. **suasor,** 'a supporter.' **legis Cinciae,** a plebiscitum passed in the tribuneship of M. Cincius Alimentus (B.C. 204). It was entitled De Donis et Muneribus, and provided, among other things, that no one should receive payment for pleading a cause.

33. **ut adulescens**, i. e. with the ardour of youth. **plane grandis**, cp. p. 9. l. 14.

Line 1. **Hannibalem iuveniliter exsultantem**, 'Hannibal's youthful impetuosity,' see p. 5. l. 14. Latin prefers the concrete to the abstract; the verb or participle to the corresponding noun. English inclines to the opposite. Remember cum diu vixeris = 'after a long *life*,' qui pareat = 'the servant' (as a general term), ingravescens aetas, 'the *burden* of age.' Hannibal was twenty-nine when he invaded Italy, and remained there more than fifteen years. **Page 7.**

molliebat, 'tamed.'

2. **familiaris noster.** He was brought to Rome by Cato, but afterwards incurred his disapproval as being the leader of Greek culture, and of all the changes made in the old Roman life (see Index, Ennius).

3. **Unus homo**, etc., imitated by Virgil Aen. 6. 846

Tu Maximus ille es
Unus qui nobis cunctando restituis rem.

4. **Noenum** (or nenum), an archaic form of non = ne-unum, 'no whit, as nihil = ne-hilum.

ponebāt, see on versat p. 3. l. 2.

6. **vigilantia**, 'watchfulness,' 'wariness;' **consilio**, 'skill,' 'generalship.'

7. **Salinatori**, see Index.

8. **Mea opera**, 'it was by my doing.' 'It was my doing that,' etc.

Mea, emphatic by position. Cp. p. 8. l. 9.

11. **toga**, the 'easy robes of peace' (Shakspere K. Henry IV. Pt. I. act 5. sc. 1), and so the symbol of civil life in Rome. The Romans are pre-eminently the Gens togata (Virgil Aen. 1. 282), cp. aut togatus aut Graecus, Cic. Verr. 2. 1. 74. Toga is opposed to arma as domi to militiae (on active service). Cp. Cicero's famous line, Cedant arma togae, concedat laurea laudi (Off. 1. 22. 77).

collega quiescente, '*in spite of* his colleague's inactivity,' '*although* his colleague refused to act.'

12. **quoad potuit**, like ut potero p. 5. l. 20.

13. **Contra senatus auctoritatem**, the Senate had passed a resolution beforehand that the magistrate should not put the question (rogatio) to the vote of the people.

14. **dividenti**, 'proposing to divide,' the imperfect meaning = cum dividebat. So *dare* (14. 24) often = to offer (to propose to give). Cp. p. 13. l. 10.

augurque cum esset, 'and when augur.' See cum vellem p. 3. l. 18.

15. **gererentur . . . ferrentur.** Why subjunctive?

18. **quo modo**, 'the manner in which.' Again cited in praise of Cato De Am. § 9.

19. **in manibus**, 'in everyone's hands,' 'well known.' So est in manibus oratio De Am. § 96. But p. **11**. l. 3 fabulam quam in manibus habebat, 'the play he was at work upon,' and p. **16**. l. 13. **laudatio**, funeral oration, l. funebris. **quam**, 'and—when we read it.'

21. **in oculis civium**, 'before the eyes of the citizens,' = 'to public view.'

22. **Qui**, trans. 'how admirable.' **sermo**, p. **4**. l. 8. **praecepta**, 'maxims,' 'sayings,' p. **12**. l. 8, and praecipere **13**. 8.

23. **ut in homine Romano**, 'for a Roman.' Literature was not quite consistent with the stern and practical mos antiquus. Indeed, literature was only once publicly recognised at Rome, and that on the ground of public utility. About the time of Tiberius Gracchus the Senate decreed a translation of Mago the Carthaginian's work on husbandry, to improve Roman agriculture.

25. **domestica—externa bella**, wars in which one's own country fights, and wars between foreign nations. So domestica bella also = civil wars, as Caesar Bell. Gall. 5. 9. **Externa** p. **10**. l. 8.

27. **fore unde discerem neminem**, 'there would be no one for me to learn from.' 'I should have no one to learn from.' Unde = a quo.

29. **profecto videtis**, 'you see at once,' 'you must see.' **nefas esse dictu**, 'it is a sin to say.' Cp. p. **22**. l. 10.

30. **Scipiones**, 'Scipios,' i. e. men like Scipio.

31. **pedestris navalisve**, 'by land or sea.'

32. **ut recordentur**, 'to recall.' Cp. ut pollicear p. **5**. l. 11.

33. **est etiam quiete et pure atque eleganter actae aetatis**, etc., 'a life passed with repose and refinement and taste has for its part (etiam) a calm and gentle old age.' See above l. 1.

Page 8. Line 1. **qualem accepimus Platonis**, supply senectutem fuisse, from senectus.

2. **scribens**, 'while writing.'

3. **qui Panathenaicus inscribitur**. Cp. p. **24**. l. 7 in eo libro, qui Oeconomicus inscribitur, insc. = 'entitled.' The Panathenaicus was a speech in praise of Athens, composed for recitation at the Panathenaic festival.

7. **cum ex eo quaereretur**, 'on being asked the question.' See on p. **3**. l. 18 (3). **cur vellet**, subj. of indirect question.

8. **Nihil habeo quod accusem senectutem**, 'I have no reason for finding fault with old age,' 'I have no fault to find,' etc. Quod accusem, subj. as expressing a thought of the speaker's (i. e. virtual oratio obliqua), not a separate fact, as cuius mentionem feci l. 11 below. Cp. below l. 24 cur—videatur.

9. **Sua enim vitia—et suam culpam.** The position of sua and suam shows that they are emphatic: therefore introduce by '*It is.*' 'For it is their own failings, their own reproach, that they lay upon old age.' Cp. p. **7**. l. 8.

13. **Vicit Olympia.** 'Like a gallant steed, who has often won the Olympian victory.' Olympia, neut. acc. pl., like the Greek Ὀλύμπια *νικᾶν*. **spatio supremo** can hardly mean 'in the last lap,' or 'circuit of the race.' The point of comparison is not winning at a pinch, but winning the highest honours and then enjoying well-earned rest. Trans. 'in the most glorious race.'

confectŭs quiescit, for scansion see p. **3**. l. 6.

14. **quem quidem**, '*and* indeed—*him*.' **probe**, 'well.'

16. **hi consules**, 'the present consuls.' Cp. p. **4**. l. 15. This is a good example of the way in which the Romans reckoned dates by their consuls of the year. For the year see Index.

17. **autem**, 'for,' 'and,' continuous or explanatory. See on p. **3**. l. 14 (i). **iterum** 'a second time.'

18. **cum—suasissem**, simply 'after.' See on p. **3**. l. 18 (2). **bonis lateribus**, 'sound lungs.' So p. **12**. l. 31 lateribus et lacertis, of an athlete. **legem Voconiam** was a law passed in B.C. 169 by Q. Voconius Saxa, trib. pl., to prevent large properties from passing into the hands of women. No one rated in the census at 100,000 asses and upwards might make a woman his heir. In other cases she might receive half the property.

21. **quae putantur**, 'the two burdens which are considered the greatest.' Indic. statement of a fact. Contrast quod avocet l. 24 below.

23. **cum conplector**, for indic. see p. **3**. l. 18 and p. **9**. l. 2.

24. **cur videatur**, 'four reasons for thinking old age wretched.' Subj. of indirect question; but cp. quod accusem above l. 8. So quod avocet, etc., 'because it is thought to withdraw one from active life,' 'as withdrawing.' Oblique, quoting an opinion, not a fact, p. **4**. l. 9.

27. **quanta quamque sit**, indirect question.

29. **an iis**, '(from all business), or only from that which needs youth and strength.' The first alternative to which igitur and ergo refer is suppressed, so p. **13**. l. 10, p. **32**. l. 6.

31. **vel infirmis**, vel = even, p. **29**. l. 21, as in vel maxime. **quae administrentur**; see on p. **4**. l. 24.

32. **L. Paulus**; young Paulus was adopted by Scipio Africanus, and therefore took his name together with the patronymic Aemilianus. See p. **3**. l. 10.

Line 1. **cum defendebant**, when they actually defended, a fact, not a condition. See p. **8**. l. 23. **consilio**, 'skill,' 'policy,' p. **7**. l. 6. **auctoritate**, 'influence.' **Page 9.**

Page 9. 2. **Ad Appii Claudii senectutem accedebat etiam ut caecus esset,** 'Appius Claudius was blind as well as old.' 'With A. blindness was added to old age.'

3. **cum sententia senatus inclinaret,** the occasion of his speech. See on p. **3**. l. 18.

5. **dubitavit,** 'hesitate,' p. **11**. l. 22. **dicere,** 'utter,' 'recite.'

7. **Quo,** to be taken with viai. 'To what strange path have your wits swerved witlessly, that were wont erewhile to stand upright?'

Antehac, two syllables by synizesis. **viai,** cp. p. **3**. l. 6; for the genitive after quo cp. quo gentium, 'where in the world,' quo amentiae, 'to what pitch of madness.'

9. **carmen,** 'poem.' So p. **11**. l. 5 of a play written in verse, p. **25**. l. 6 of 'lines' carved on a tombstone, q. v.

10. **exstat,** 'is extant.'

11. **cum inter duos consulatus anni decem interfuissent,** 'after' or 'though there had been an interval of ten years between his two consulships.' See p. **3**. l. 18 (1. b). This gives a clear idea of his age, as the aetas consularis was forty-two and upwards. Cp. p. **24**. l. 31.

12. **censor ante superiorem consulatum,** one of the very few cases where a man under the rank of consularis was elected to the censorship. For other examples see Index, M. Cornelius Cethegus, Tuditanus, Licinius, and the famous M. Camillus.

14. **grandem sane,** cp. plane grandis p. **6**. l. 33, 'quite an old man.' So admodum grandis natu p. **6**. l. 25, or adm. senex p. **6**. l. 31.

sic refers to haec egit above.

15. **Nihil igitur adferunt,** 'their arguments are worthless.' **versari,** 'to be occupied.'

17. **cum,** 'since,' 'as.' Insert 'and' before the last clause in translating. **malos**; what is the quantity of the first syllable? **foros,** 'gangways.' **cursent,** 'hurry to and fro.' **sentinam,** 'bilge water.' **exhauriant,** 'bale out.' **clavum,** 'the tiller.'

19. **at vero,** 'but in fact.'

At (1) anticipates an objection, 'but, you will say;' esp. at enim. So p. **14**. l. 17, p. **15**. l. 10, p. **19**. l. 33, p. **26**. l. 14 and 17.

(2) advances a counter-objection, 'true, but—' as here; at senatui l. 25, p. **15**. l. 12, p. **24**. l. 18.

(3) expresses sudden emotion caused by a strong contrast, p. **12**. l. 28, p. **20**. l. 16; cp. atqui, expressing a strong contrast; 'nevertheless,' 'but indeed,' p. **24**. l. 20, p. **26**. l. 33.

20. **Celeritate corporum,** 'bodily activity.'

21. **consilio, auctoritate,** see on l. 1. **sententia,** 'decision.'

22. **quibus non modo non orbari, sed etiam augeri senectus**

solet, 'which old age, so far from losing, usually has in a still greater degree.'

23. **ego vobis**; for the position of these words see p. 6. l. 22.

miles, p. 6. l. 28. **tribunus**, there were six tribuni to a legion, some of whom were elected (comitiati), some appointed by the general. They undertook their duties in pairs for two months at a time. **legatus**; legati (or deputies) were nominated, under sanction of the senate, by the general in command of an army. Their duty was to advise and assist him, and to act in his stead when necessary. They correspond partly to the staff, partly to generals of division. Consulars often served as legates, or even tribunes, e. g. Cato, p. 14. l. 6, and Cn. Scipio (No. 2 in Index).

25. **cum bella non gero**, indic. = 'when I am not actually in the field.'

at, see on l. 19 above.

26. **quae sint gerenda**, general statement, not particular. 'All that is to be done.'

male, 'treacherously,' as in mala fides.

27. **denuntio**, of an official declaration or summons, as renuntio of an official report (i. e. of an election or other business to the Senate): denuntio here = 'invoke,' 'call for.' **multo ante**. Cato, who had seen Hannibal in Italy, was alarmed at the renewed prosperity of Carthage. Accordingly, in his later years, whatever motion he spoke to in the Senate, he invariably ended by offering as his sententia, Carthago est delenda.

29. **ut avi reliquias persequare**, a final clause, expressing the wish implied in utinam—reservent. Trans. 'to complete what was left unfinished by your grandfather.' Avi, gen. of the cause, subjective gen.; cp. Virg. Aen. 1. 30

Troas reliquias Danaum atque immitis Achillis.

This wish was fulfilled B. C. 146.

31. **illius viri**, strong demonstrative, cp. p. 3. l. 6 and p. 6. l. 23.

Line 1. **Num igitur**, 'do you suppose, then?' For disjunctive use of num p. 11. l. 6, followed by an; for use in indirect question, p. 11. l. 5, p. 23. l. 13, p. 29. l. 31. **Page 10.**

4. **consilio**, see p. 9. l. 1. **ratione**, p. 5. l. 14. **sententia**, p. 9. l. 21.

5. **Senatum**; cp. *γερουσία* from *γέρων*.

7. **ut sunt, sic etiam nominantur**, invert the order in English.

8. **externa**, see p. 7. l. 25.

11. **Cĕdo**, an old imperative, lit. 'give here;' so = 'come, say.' qui adv. 'how.'

12. For Naevius see Index.

13. **Et alia et hoc in primis**, 'amongst other things, this especially.'

14. **Proveniebant**, impf. = 'continually came forward to speak.'

Page 10. 14. **Temeritas—prudentia**, see p. **3**. l. 10; **est** with gen. 'is a quality of.'

16. **At**, see p. **9**. l. 19. **Credo** = 'doubtless,' 'most true.'

17. **tardior**, 'rather dull' or 'sluggish,' i.e. more so than the verage. So p. **22**. l. 27 and l. 30.

18. **perceperat**, = (1) to gather, as percipiendis fructibus p. **11**. l. 17, and p. **28**. l. 6; (2) as we say, 'to gather one's meaning,' = 'to perceive,' as p. **14**. l. 31 = 'to feel,' and here = 'get to know,' 'learn by heart,' and p. **17**. l. 17.

num igitur, see l. 1 above; **aetate processisset** p. **6**. l. 26.

19. **qui Aristides esset**, 'to address as Lysimachus one who was Aristides.' Lysimachus was the name of Aristides' father, and, according to Greek custom, would be that of his son. Esset, subj. in oblique construction.

20. **eos qui sunt**, 'the present generation.'

21. **quod aiunt**, 'as the saying is.' So ut dicitur p. **20**. l. 18. The saying means that if you live in the memory of the past, you will forget the present.

23. **senem**, when an old man.

24. **obruisset**, 'had buried.'

omnia quae curant, etc. 'They remember everything in their business; the sureties they have given; who their debtors are, and who their creditors.'

vadimonia, bail taken from the defendant in a civil action, to ensure his appearance on the day fixed for trial (see on l. 32), if the praetor considered that the plaintiff had a fair case.

26. **Quid iuris consulti, quid**, etc. 'Think of lawyers, of priests, of augurs and philosophers in their old age!'

a **iuris consultus** gave legal opinions to those who consulted him (see on lex Cincia p. **6**. l. 32). Like the decisions of our judges, the responsa of famous iuris consulti became precedents in law. To include this in the imperial system, Augustus afterwards allowed only those whom he authorised to exercise the ius respondendi.

28. **ingenia**, 'intellect;' cp. indoles p. **12**. l. 6. **manent, permanent**, 'remain' and 'endure,' 'last.' **studium**, 'interest.'

29. **honoratis**, 'distinguished' by holding offices, honores, opp. to privatus; cp. hon. senectus p. **25**. l. 22.

31. **quod propter studium cum**, 'and since by reason of this occupation.'

32. **in iudicium vocatus**, 'summoned into court.' The first step in a Roman action was the vocatio in ius, when the plaintiff showed cause why a trial should be held. For the next step see on vadimonia l. 24 above.

quem ad modum, 'just as.'

Line 1. **patribus**, dat.; **bonis**, abl. Page 11.

2. **a re familiari**, 'from the control of his property;' cp. p. 3. l. 6 and p. 24. l. 6.

3. **fabulam**, see p. 4. l. 6, **quam in manibus habebat** p. 7. l. 19.

4. **proxime**, 'just before.' According to this, Sophocles wrote the Oed. Col. shortly before his death in B. C. 406.

5. **num**, introducing an indirect question, and **num igitur** disjunctive, see p. 10. l. 1.

carmen, p. 9. l. 9.

12. **obmutiscere**, for the metaphor cp. Cic. Brut. 94 studium nostrum conticuit subito et obmutuit, and Tusc. 2. 21 animi dolor obm. 'his anguish *was stilled*.' Trans. 'did old age compel them to desist from their learning, or did the pursuit of learning in every one of them end only with life?'

13. **vitae aequalis**, lit. 'of the same age as their life.'

ut omittamus, 'to pass by;' cp. p. 5. l. 11.

14. **ex agro Sabino**, Cato's native district; cp. p. 19. l. 30.

ager (Engl. acre), from meaning 'a field,' comes to mean land worked by or belonging (1) to a community (ager Sabinus, ager publicus); and so a district within a country (terra Italia); (2) to an individual = fundus, a country estate; in agris, p. 23. l. 3 = 'in the country.'

15. **quibus absentibus**, 'in whose absence.'

17. **percipiendis**, see p. 10. p. 18. **quamquam**, 'and yet,' p. 3. l. 7.

18. **tam senex qui se non putet**, consecutive, 'so old as to think he cannot live a year.'

19. **idem elaborant**, 'they take the same pains about;' elaboro p. 12. l. 20.

21. **quae prosint**, subj. of purpose.

22. **dubitat**, 'hesitates,' p. 9. l. 5.

25. **voluerunt**, 'willed;' cp. p. 3. l. 18.

26. **alteri saeculo prospiciente**, 'who looks forward in the interest of another generation,' with acc. 'to see from afar,' 'look out upon,' as posteritatem prospiciebat p. 32. l. 13; cp. the use of consulo with acc. and dat.

27. **idem**, masc.

28. **ĕdĕpŏl**, 'by Pollux,' 'i' faith;' said to be for per aedem Pollucis. **viti** = vitii.

30. **volt, videt**, 'one sees,' etc. So p. 12. l. 4 ipsum = oneself.

Line 4. **alteri**, we should rather use the plural. Page 12.

6. **indole**, from ind- or indu- (Gk. ἔνδον), the old form of in, and ol-, the root of adolesco, co-alesco = 'inborn talent;' cp. in-gen-ium, from gigno (p. 10. l. 28).

8. **praeceptis**, 'maxims,' p. **7**. l. 22.

10. **videtis ut senectus—sit**, subj. as being the form of an indirect question. **operosa et semper agens aliquid et moliens**, 'hard working and always employed upon something and labouring at it, something, that is to say, of the same sort as each man's occupation was in earlier life.'

13. **Quid? qui etiam addiscunt aliquid?** 'And what shall we say of those who even learn something new?'

14. **Solonem versibus gloriantem.** Plutarch, Life of Solon 31 *γηράσκω δ' αἰεὶ πολλὰ διδασκόμενος.*

16. **litteras**, 'literature.' **adripui**, 'seized upon.'

18. **nota essent**, 'became known.' **ea ipsa—quibus exemplis**, 'those very illustrations which you see I am now using.'

19. **quod fecisse**, namely, addidicisse senem.

vellem equidem, 'I should have liked to do so too;' see p. **14**. l. 5.

20. **sed in litteris certe elaboravi**, 'but at all events I have taken pains with literature;' elaboravi p. **11**. l. 19.

23. **locus**, 'point' or subject of discussion, 'topic,' Greek *τόπος*, just as we talk of the *ground* of complaint.

24. **tauri aut elephanti**, sc. viris.

25. **pro viribus**, 'in proportion to your strength,' i. e. 'with all the strength you possess.'

vox, 'words,' 'a saying.'

27. **cum esset—videret**, p. **3**. l. 18.

28. **aspexisse dicitur**, 'it is said that he' or 'who, it is said.' **inlacrimans**, 'with tears.'

At hi quidem, 'nay, but these are dead already. Fool! not your limbs so much as your very self.' At expresses sudden emotion caused by the contrast; cp. p. **9**. l. 19.

31. **lateribus**, cp. p. **8**. l. 19, 'lungs,' 'wind;' and again, p. **13**. l. 3.

32. **modo**, 'more recently.' **a quibus iura civibus praescribebantur**, 'who interpreted questions of law and right to the citizens.' Iura = the various departments of the general ius; special rights in which the applicants happened to be interested. Remember that ius as = all one's rights, includes leges = the laws in the statute-book. Hence ius fasque = rights human and divine.

Page 13. Line 1. **prudentia**, i. e. iuris prudentia, see p. **3**. l. 11. **provecta**, cp. p. **6**. l. 26.

spiritum, 'breath.'

Orator. The position shows that we must transl. 'As to an orator,' etc.; cp. p. **15**. l. 28.

3. **omnino canorum illud in voce splendescit etiam nescio**

quo pacto, 'to be sure that musical tone in the voice is still somehow brilliant.' Nescio—qui comes to be applied as a single adjective; cp. je ne sais quoi and the American 'kind of,' 'sort of;' so p. **32**. l. 11. Pacto from pacisco, 'arrangement,' 'manner' = modo. **Page 13.**

6. **decorus senis sermo**, 'the proper style of speaking for an old man.' Sermo, from sero, to join, the *joining* of words; (1) as conversation, (2) as the style in which words are joined; p. **17**. l. 27, p. **19**. ll. 12 and 22.

remissus, 'unstrained.'

7. **facit audientiam**, 'gains a hearing.' **ipsa**, 'by its own excellence.' **conposita**, 'finished,' 'well turned.'

8. **quam** refers to oratio. **exsequi**, 'attain to,' p. **15**. l. 10 and p. **16**. l. 23. **nequeas, possis**, 2nd person indefinite = 'one.' **praecipere**, 'to give praecepta,' see on p. **7**. l. 22.

10. **An**, cp. p. **8**. l. 29. **relinquimus**? 'do we propose to leave?' cp. dividenti p. **7**. l. 14.

11. **instituat**, 'to set upon a firm basis,' 'to ground' in the elements of a subject. **instruat**, to build up from that basis towards completion, 'to prepare.' **ut** with subj. consecutive to eas; cp. p. **3**. l. 20.

13. **Cn. et P. Scipiones**, see family tree of Scipios in Index.

15. **non beati**, 'anything but happy;' cp. p. **6**. l. 14.

16. **quamvis consenuerint**, 'even supposing that—,' subj. of hypothesis.

19. **apud Xenophontem**, in the Cyropaedia. Apud = 'in' = in the writings of, l. 29 below.

20. **sermone**, see on l. 6 above. **cum admodum senex esset**, see p. **3**. l. 18.

21. **negat se umquam**, 'says that he never,' etc. **fuisset**, dependent clause in reported speech.

22. **Ego L. Metellum**, for position of these words cp. p. **6**. l. 22.

23. **cum factus—esset**, '*though* he was made pontifex maximus four years after his second consulship,' i.e. although so old at the beginning of office, he still discharged its duties twenty-two years; see on p. **3**. l. 18.

From **qui** to **praefuit** is a parenthesis; **esse** is constructed with Metellum. **ita—ut**, l. 11 above.

26. **requireret**, lit. 'to ask back again,' so 'to feel the want of.'

27. **quamquam est id quidem senile**, etc., 'though it is indeed an old man's weakness, and one permitted to my age.' Id refers to 'talking about oneself' implied in de me ipso dicere, as p. **6**. l. 30 quem magistratum logically refers to quaestor.

29. **saepissime**, 'perpetually;' **praedicet**, 'is holding forth,' 'boasting.'

30. **Tertiam enim iam aetatem vivebat**, 'for his life had already reached the third generation;' cp. p. **5**. l. 14 ingravescentem aetatem.

τρὶς γὰρ δή μίν φασιν ἀνάξασθαι γένε' ἀνδρῶν

Hom. Od. 3. 245 and Il. 1. 250–2; cp. the speech which follows for praedicans de se.

32. **nimis aut insolens aut loquax**, 'either too arrogant or too garrulous.' **ex eius lingua**, etc. Hom. Il. 1. 249

τοῦ καὶ ἀπὸ γλώσσης μέλιτος γλυκίων ῥέεν αὐδή.

Page 14. Line 2. **nusquam**, 'nowhere' in the Iliad or Odyssey.

3. **Sed ut Nestoris**, sc. similis habeat decem; Il. 2. 371–4

αἲ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίη καὶ Ἄπολλον,
τοιοῦτοι δέκα μοι συμφράδμονες εἶεν Ἀχαιῶν·
τῷ κε τάχ' ἠμύσειε πόλις Πριάμοιο ἄνακτος
χερσὶν ὑφ' ἡμετέρῃσιν ἁλοῦσά τε περθομένη τε.

5. **vellem equidem possem**; ut is continually omitted after volo, as after other common verbs of desiring, etc. Vellem, hypothetical, where the protasis is left unexpressed: '(if it had been in my power) I should have liked to be able to make the same boast as Cyrus;' cp. p. **12**. l. 20, ll. 14 and 23 below.

6. **non me quidem—sed tamen**, 'though I have not the strength—still—.' So p. **26**. l. 15.

miles—quaestor, cp. p. **6**. l. 28. **tribunus**, p. **9**. l. 23.

9. **Thermopylae**, where Glabrio defeated Antiochus B.C. 191.

11. **enervavit**, 'robbed me of energy.' **adflixit**, 'prostrated me.'

Curia, 'the senate-house,' or, as we say, 'the House' (i. e. of Commons or of Lords). **rostra**, 'the platform.' This was a platform erected between the comitium and the forum, whence speakers addressed the people.. C. Gracchus was the first to turn when speaking towards the forum and the tribes, instead of towards the comitium and the curies. The rostra received its name at the end of the Latin war from the beaks taken as a trophy from the ships of the Antiates (Liv. 8. 14) with which it was decorated.

Non curia viris meas desiderat, non rostra, etc., 'my want of strength is not felt in the House, on the platform, by my friends, my clients or my guests.'

14. **mature fieri senem**, i. e. to give up hard work in good time, and avoid the risk of shortening what remains of life.

mallem, 'I should have preferred,' impf. subj. of a wish about the past, therefore impossible to be realised; cp. l. 5 above, and pres. subj. malis (l. 23) of a contingency which has not yet happened.

velis, essem, fuerim, subj. because in oblique dependent clauses.

16. **convenire**, 'to have an interview with,' 'see.' Since fuerim is primary, adhuc voluit = 'to this day has wished,' not aorist, 'wished.'

17. **At** anticipates an objection; cp. p. **9**. l. 19 (i).

18. **Ne vos quidem habetis**, 'no more have you.'

19. **Moderatio virium**, see p. **3**. l. 7. **modo adsit**, concessive subj.

20. **ne** (or nae) = Greek *ναί* or *νή*, 'assuredly.'

21. **Olympiae**, locative.

22. **cum sustineret**, trans. by present participle; cp. p. **3**. l. 18.

23. **Utrum igitur**, etc., 'which, then, would you rather have offered you—bodily strength like this, or the intellectual powers of Pythagoras?' **malis**, see l. 14 above. **dari**, imperfect force, as p. **7**. l. 14.

24. **utare**, pres. subj. of a general injunction; the perf. is generally used for a particular command.

dum adsit, subj. as depending on subj. **utare**.

26. **aetate progressi**, as aetate provectum or procedere; cp. p. **6**. l. 26.

28. **tempestivitas**, 'a seasonable temperament,' cp. note p. **4**. l. 29. **infirmitas**, 'changeability;' **ferocitas**, 'impetuosity;' **gravitas**, 'dignity,' 'composure;' cp. p. **25**. l. 6.

29. **iam constantis aetatis**, 'of fairly settled age,' p. **29**. l. 33.

31. **ut—habeat**, consecutive. **percipi**, see p. **10**. l. 18.

33. **cum—sit**, dependent clause in reported speech.

Line 1. **autem**, see p. **3**. l. 14 (2). **adduci ut**, p. **30**. 19 impulit ut. **Page 15.**

3. **siccitatem**, 'firmness,' a sign of health; opp. to flabbiness. **itaque**, 'and so.' **exsequi**, perform; cp. p. **13**. 8 exsequi sermonen.

4. **officia et munera**, see l. 10 below.

6. **Ne sint in senectute vires**, 'granted that age has no bodily strength.' The negative form of the concessive sentence common with ut.

7. **legibus**, e. g. military service could not be required after sixty. **institutis** = 'customs.'

10. **At**, see p. **9**. l. 19 (1); **officii** 'duty.' **munus**, 'function.' **exsequi**, p. **13**. l. 8.

12. **At**, see p. **9**. l. 19 (2).

14. **tenui**, 'frail,' 'delicate.'

16. **doctrina**, 'education,' 'learning.'

19. **Resistendum**, etc. 'you must make a stand against old age, and make up for its shortcomings by perseverance.'

20. **tamquam—sic**, invert the order in English, omitting sic.

21. **habenda ratio valetudinis**, 'you must take health into account;' cp. p. **5**. l. 14.

27. **autem**, as l. 1 above.

28. **Nam quos ait Caecilius**, etc., 'for as to the stupid old men of comedy C. tells of, his meaning is;' cp. p. **13**. l. 1.

29. **dissolutos**, 'broken-down.' **quae vitia**, 'faults which.' Vitia referring to credulitas implied in credulos, etc., as p. **6**. l. 30. Trans. 'faults which belong not to old age, but to a torpid, idle, and drowsy old age.'

31. **petulantia**, 'wilfulness;' **libido**, 'desire,' 'wantonness.'

32. **non proborum**, to be taken together. **deliratio**, 'imbecility.'

Page 16. Line 1. **levium**, levitas is the opposite of gravitas, the proper attribute of full age (p. **14**. l. 29). Trans. 'frivolous' opp. to 'dignified.'

3. **et caecus et senex**, '*though* blind as well as old.' Notice the emphatic position at the end of the sentence.

intentum, 'tense,' 'stretched.'

5. **auctoritatem—imperium**, 'he maintained not merely authority over his household, but absolute sovereignty; he was feared by his slaves, held in awe by his children, beloved by all.'

imperium was the absolute royal power given to the consuls and praetors by a lex curiata. As it was limited in the city by the rights of other magistrates and the absence of an army, imperium is especially used of the unlimited civil and military power of the consul, etc., in his province. The only check upon it was the fear of impeachment after laying down office.

8. **Ita enim senectus honesta est, si**— 'old age can only be honoured if —,' 'on condition that —.'

ius suum, 'its independence.' So homo sui iuris, one who is his own master. **mancipata**, 'subservient.'

10. **dominatur**, 'is master;' cp. p. **17**. l. 13.

senile aliquid, 'a touch of age.'

12. **quod**, 'this rule.' **poterit**, 'may be.' The original sense of 'may' = 'can' is often retained.

13. **Originum**, as we should say 'Antiquities' or 'Early History.' It contained the account of the Roman kings of the early Italian cities, and the first and second Punic wars. The seventh and last book carried on the history of Rome until the author's death.

in manibus, see on p. **7**. l. 19.

15. **cum maxime**, in full: tum conficio, cum maxime conficere possum.

17. **utor**, 'employ myself on,' 'enjoy.' **Graecis litteris**, cp. p. **12**. l. 16.

18. **quid dixerim**, subj. of indirect question.

20. **curricula**, 'running grounds,' 'courses.'

desudans atque elaborans, 'while spending my energies and pains upon these pursuits.'

21. **magno opere**, 'to any great extent.' **adsum**, 'I support.'

22. **ultro**, beyond what is required of one, 'of one's own accord.'

So it may often be transl. 'actually,' 'even.' **multum et diu cogitatas**, cp. p. **6**. l. 17.

23. **tueor**, 'look after,' p. **24**. l. 6; **exsequi**, p. **13**. l. 8.

lectulus, the very opposite of activity. 'I should still enjoy my couch as I lay thinking over the very deeds which were beyond my power, though my past life makes them possible.' The lectulus is equivalent to the easy arm-chair of the student.

27. **Ita sensim sine sensu—senescit.** Notice the alliteration and play on words, 'thus imperceptibly and unperceived life passes into old age.' **Sensim**, p. **21**. l. 21.

30. **Sequitur**, 'Next comes.' **vituperatio**, 'charge against.'

31. **O praeclarum munus**, the acc. used in exclamations is really the object to some verb understood, e. g. dico; cp. O miserum senem p. **26**. l. 30 and O praeclarum diem p. **33**. l. 1. **si quidem**, see p. **17**. l. 21.

33. **Accipite**, 'Hear.'

Line 2. **cum essem**, p. **3**. l. 18, the occasion of his hearing the story. **Page 17.**

3. The reported speech of Archytas continues to l. 22; **dicebat** is resumed by iubebat (16) and censebat (17). **capitaliorem**, 'fatal,' from caput, whence we derive 'chief' through the French. **voluptatem corporis**, 'bodily pleasure,' as corporis vires p. **14**. l. 1.

4. **a natura**, p. **5**. l. 4. **libidines**, 'desires.'

5. **ecfrenate**, 'unrestrainedly.' Cp. ecferunt p. **6**. l. 17. **ad potiendum**, 'to gratification.'

6. **hinc**, 'from this source.'

7. **denique**, 'in a word.' **malum facinus**, faci-nus as here, 'a deed,' gradually acquires a bad meaning; like cunning, which originally meant 'knowing.' Cp. ken, king; and German kennen; can and können. So churl, a peasant; villain, a serf; pagan, a villager, have acquired a bad meaning.

10. **inlecebris**, 'allurements,' fr. illicio. **voluptatis**, 'those of pleasure.'

11. **cum dedisset**, p. **3**. l. 18—1 (a).

12. **muneri ac dono**, 'gift and blessing.'

13. **dominante**, cp. p. **16**. l. 10; **locum**, 'room;' **consistere**, 'have a place.'

16. **fingere animo**, 'imagine' (lit. make a mental image); **incitatum**, 'excited.'

17. **quanta percipi posset maxima**, 'the greatest conceivable.' **Percipi**, see p. **10**. l. 18.

19. **mente, ratione, cogitatione**, 'thought, reasoning, reflection.' **consequi**, 'to attain,' 'reach,' as exsequi, 'to carry out,' p. **15**. l. 3.

20. **detestabile**, 'odious;' **pestiferum**, 'pernicious.'

21. **si quidem**, 'if at least' = 'since.' Cp. p. **16**. l. 31, p. **23**. l. 8.

25. **in amicitia permanserat.** There was a large party in Tarentum who welcomed Hannibal as a means of throwing off the yoke of Rome. They had been restrained by the fact that the Romans held many of their friends as hostages; but when these were put to death, after an attempt to escape, the Tarentines avenged themselves by betraying the city. The friends of Rome fled to Livius Macatus in the citadel.

27. **cum quidem interfuisset**, 'while Plato had been present;' plupf. corresponding to accepisse. **sermoni**, the *conversation* with C. Pontius in which the oratio (p. **16**. l. 33) was delivered. (Cp. p. **13**. l. 36.)

30. **magnam habendam senectuti gratiam**, 'we must feel very grateful to old age.' But gratiam agere = to give thanks, p. **19**. l. 21.

31. **lĭbēret**, obviously not līběret, because of the sequence of tenses.

32. **consilium**, 'judgment.'

33. **ut ita dicam**, introducing a metaphor, cp. quasi p. **5**. l. 7.

Page 18. Line 1. **commercium**, 'traffic.' **Invitus feci**, 'it was unwillingly that —.'

3. **notandam**, 'stamped with disgrace.' The censors (first appointed B.C. 435), after taking the census or rating, drew up the lists of the centuries, the tribes, the knights, and the Senate. If a man no longer possessed the proper qualifications, his name was marked (notare) to be degraded. Further, if both censors agreed (neutiquam probari l. 8) that for some offence, even though not punishable by law, a man was unworthy of his position, they marked him for degradation from the Senate, from the equites equo publico, from a country tribe to a less respectable city tribe, in which the freedmen were enrolled, or by removal from the tribes altogether, whereby he was utterly disfranchised and made liable to heavier taxation. We see from the case of Flamininus that one pair of censors might pass over what another punished.

5. **securi feriret**, 'behead.' The reason for this murder was that Flamininus' favourite had never seen a man killed in a gladiatorial show. (Livy 39. 42; Plutarch, Life of Flamininus 18.)

8. **flagitiosa**, 'criminal;' **perdita**, 'abandoned.'

11. **porro**, 'in turn.'

14. **quendam**, viz. Epicurus. The story is again told by Plut. Pyrrhus 20, who puts the epigram into the mouth of Fabricius.

17. **ut id Samnitibus persuaderetur**; make 'the Samnites' the subject of the verb in English. Compare the result of a winter in pleasure-loving Capua upon Hannibal's soldiers.

21. **eundem**, 'him too.'

23. **profecto**, 'assuredly.'

24. **sua sponte**, 'for its own sake.'

25. **optumus quisque,** 'every best man' = 'all good men.'

26. **vituperatio,** see p. 16. l. 30.

28. **exstructis mensis,** 'laden tables.'

30. **cruditate,** 'indigestion;' **insomniis,** 'sleeplessness.'

si aliquid dandum est, 'if some concession must be made.'

33. **videlicet,** 'namely,' 'obviously.' **quod capiantur,** reported opinion of Plato.

Line 3. **classe primus devicerat,** 'had won the first victory over the Carthaginians at sea.' **Page 19.**

4. **crebro funali,** singular, as we say 'with many a torch.'

quae sumpserat, 'which no example would have induced him to follow as a private man.'

6. **Quid ego alios?** cp. p. 4. l. 12.

iam, 'at once.'

7. **Sodalitates,** 'clubs,' societies established either for religious purposes (the members of a collegium were called sodales) or for social ends, or, contrary to Roman law, for canvassing. The most formidable of these political clubs were the collegia compitalicia, or street clubs, re-established by Clodius when tribune in B.C. 58. They were organised according to streets, and their ranks were swelled by the idle and dangerous classes whom the free distributions of corn attracted to Rome. These clubs made themselves intolerable by providing rival factions with gangs of street-fighters, and were finally put down by Caesar.

autem, see on p. 3. l. 14 (3).

8. **sacris Idaeis Magnae Matris acceptis.** In 204 B.C., near the end of the Hannibalian war, a state embassy was sent to fetch the rude image of Cybele from Pessinus in Phrygia. This was the first official recognition of foreign worship at Rome; it was not long before the wildest Oriental corruption and superstition spread throughout Italy, e.g. the Bacchanalian rites, B.C. 186; while by 50 B.C. an edict had to be passed restricting the temples of Isis to the suburbs.

9. **omnino,** 'throughout,' i.e. 'from the beginning.'

10. **aetatis,** 'time of life,' i.e. the age fixed for the praetorship.

qua progrediente, 'though as this advances.'

14. **quia haberet,** 'as possessing,' reported opinion of the maiores.

15. **conpotationem,** *συμπόσιον*; **concenationem,** *σύνδειπνον.*

16. **ut videantur,** consecutive.

18. **tempestivis,** 'easily.'

20. **vestra aetate,** 'your generation,' as in p. 13. l. 30. Cp. ii qui sunt p. 10. l. 20.

21. **habeo magnam gratiam,** cp. p. 17. l. 30. **quae auxit,** 'for it has increased,' stating an independent fact. (Subj. would mean 'for increasing.')

23. **omnino**, 'absolutely;' **modus**, 'limit;' **ne**, cp. p. **22**. l. 30.

25. **carere sensu**, 'is unaffected by.'

26. **magisteria**. At a banquet the Romans cast lots for a master of the revels, magister, or rex convivii, or arbiter bibendi, like the Greek *συμποσίαρχος*. The lot fell upon one who threw the iactus Veneris with the dice. See p. **24**. l. 2.

27. **a summo adhibetur**, 'is called for by the head of the table,' i. e. the magister who sat in the summus locus. He would propose a subject and begin the discussion. **in poculo**, 'while the wine passes.'

28. **in Symposio**, viz. ii. 26.

30. **aut sol aut ignis hibernus**, 'either the sun, or, in winter, the fire.'

in Sabinis, i. e. in my country house, see p. **11**. l. 14. **quae persequi soleo**, 'rules that I always carry out.'

32. **quod ad multam noctem quam maxime possumus—producimus**, 'which we prolong as far into the night as we can.'

33. **At**, see p. **9**. l. 19 (1).

titillatio, 'piquancy;' quasi shows that titillatio is used metaphorically, cp. p. **5**. l. 7.

Page 20. Line 1. **autem**, see p. **3**. l. 14 (1).

2. **quod non desideres**, 'nothing causes pain if one does not feel the want of it;' subj. as p. **4**. l. 2. Is qui non desiderat l. 8. below, the actual man who does not feel the want of it.

3. **eo adfecto aetate**, 'when he was stricken in years.' So provectus aetate p. **6**. l. 26.

utereturne rebus veneriis, 'whether he indulged in love.'

4. **Di meliora**, 'Heaven forbid!'

istinc, 'from your love,' as Ant. and Cleo. 2. 6 '*Lep.* You've strange serpents there. *Ant.* Ay, Lepidus. *Lep.* Your serpent of Egypt is bred now of your mud by the operation of your sun; so is your crocodile.'

5. **agresti**, 'wild.'

8. **non caret is qui non desiderat**, 'he who does not feel its absence, does not want it.' See above l. 1.

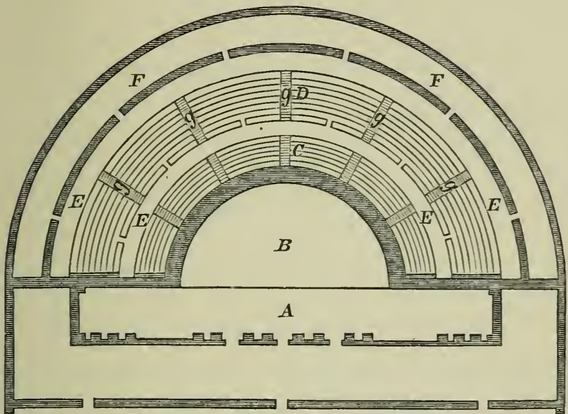
non desiderare dico. How does this differ from desiderare nego? See p. **5**. l. 29.

9. **istis**, 'those—of yours.' **bona aetas** = 'youth,' as mala aetas = 'age;' Plaut. Men. 5. 2. 6.

10. **parvolis**, 'petty.'

12. **prima cavea**, the 'front seats' of the cavea, or auditorium, Greek *κοῖλον*, because originally hollowed out in the side of a hill. The part of the theatre called 'orchestra' by the Greeks was reserved for senators, magistrates, and ambassadors (cp. p. **25**. l. 32): the next fourteen rows of seats for the equites, by the law of L. Roscius Otho, B.C. 68.

Thus ima cavea (cp. pit) was the name given to the seats of the nobility; the lower classes sat in the media and summa cavea (cp. gallery). **ultima** = 'furthest back.' See diagram. Page 20



A. stage.
B. ima cavea.
C. media cavea.
D. summa cavea.
E. *E*. praecinctiones or passages.
F. covered portico.
g. *g*. gangways.

14. **propter,** used adverbially. Opp. to **procul** below.

16. **At,** p. **9**. l. 19 (3). **tamquam** (see on p. **5**. l. 7). **emeritis stipendiis,** a military phrase, 'to earn one's pay in full,' i. e. 'to serve one's full number of campaigns, and be paid off.' Trans. 'to be released from the service of.'

During the Republic citizens were liable to be called upon for twenty years' service in the infantry, or ten in the cavalry, before the age of forty-six. After serving their time they were called emeriti.

18. **secum esse secumque vivere,** 'to be and live with itself alone.' **ut dicitur,** so quod aiunt p. **10**. l. 21.

19. **tamquam pabulum studii,** see on p. **5**. l. 7. **Studii atque doctrinae,** 'interest and study,' p. **21**. l. 5.

20. **otiosa senectute,** 'an old age of leisure.'

23. **describere,** 'to map out;' **ingressum** = 'start;' **oppressit,** cp. occupatum p. **23**. l. 11. **illum lux,** for position see p. **6**. l. 22. How

often was he surprised by dawn when he had started mapping out something overnight; how often by night, though he had begun early in the morning.' Notice that cum coepisset exactly equals the participle ingressum.

24. **defectiones**, lit. 'failing,' 'fainting,' as Greek ἔκλειψις. Trans. 'eclipses.'

25. **Quid in levioribus studiis, sed tamen acutis?** Lit. 'what shall I say of,' etc.? 'To take less arduous, but still intellectual, pursuits.'

28. **Cum docuisset**, 'though,' p. **3**. l. 18 (1 b), 'though he brought out his play six years before I was born.'

29. **docere fabulam**, 'to teach the actors their parts.' So 'to bring out a play.' **processit aetate**, 'lived on.' Cp. p. **6**. l. 26.

32. **huius P. Scipionis**, 'of Scipio in the present day,' see p. **4**. l. 15. So his paucis diebus, 'in the last few days.'

Page 21. Line 1. **flagrantes**, 'ardent.'

3. **epularum aut ludorum aut scortorum voluptates**, 'the pleasures of feasting, of gaming, or of loose living.'

5. **studia doctrinae**, see p. **20**. l. 19. **haec quidem—quae quidem** is rather awkward. Trans. 'These very—which indeed.'

6. **bene institutis**, see p. **13**. l. 11.

ut sit, consecutive to **crescunt**. **versiculo**, on p. **12**. l. 14.

8. **voluptate animi**, 'intellectual pleasure.'

13. **Habent rationem cum terra**, 'they are in direct relation to the earth,' 'are dependent on.' See p. **5**. l. 14.

14. **usura**, 'interest;' **faenore**, 'profit,' 'gain.'

16. **fructus**, 'produce.'

17. **cum excepit**, simple statement of time = participle, 'receiving.'

18. **occaecatum**, 'hidden from the light,' lit. 'made blind.' **occatio** is derived from occa, 'a harrow,' and its verb occare. The result of harrowing may be to cover the seed, but the etymology here given is false.

19. **tepefactum—diffundit**, 'warms and expands it.' Notice that the perf. part. being passive must agree with the object, not the subject, when a past part. and finite verb are used = two finite verbs. So p. **23** l. 11 occupatum interemit. The subject to diffundit is quae l. 13 above.

21. **fibris stirpium**, 'fibres of the roots;' for **sensim** see p. **16**. l. 27.

22. **culmo**, etymologically the same word as our 'haulm' or 'stem,' and connected with columna, celsus. **geniculato**, 'jointed.' **pubescens**, 'clothing itself;' **quasi** shows that pubescens is used metaphorically. **vaginis**, the enclosing leaf which at first sheathes the growing bud. Pull the stem of a piece of seed-bearing grass above the joint, and it will come right out of its sheath.

23. **cum emersit**, see on l. 17. **fundit**, 'opens,' 'discloses.' **spici**, notice the gender, neut., usually fem., 'ear.' **aristarum**, the 'beard.'

26. **ut noscatis**, 'to let you know,' as p. 5. l. 11 ut pollicear.

29. **tantulo**, 'tiny.' Cp. parvolis p. 20. l. 10.

acini, a juicy berry with seeds, esp. the grape; **vinaceo**, the grape-seed: ac. vin. = 'the stone in the grape;' **frugum**, 'field or garden produce;' here including other kinds of frumentum, or corn (contracted from frugimentum, as iumentum from iugumentum. Cp. p. 3. l. 11.) It is opposed to fructus, properly = fruit of trees. Both are often used as a general term 'produce;' **stirpium**, any 'plant' with a stem.

31. **malleoli** (hammer-shaped), 'slips,' 'cuttings;' **plantae**, 'shoots,' 'sprouts;' **sarmenta** (sarpo, to trim, prune), 'shoots,' 'twigs;' **viviradices**, slips that have taken root, 'suckers;' **propagines**, 'layers,' or 'runners,' i. e. long shoots, as in strawberry plants, that root themselves again.

32. **efficiunt ut quemvis cum admiratione delectent**, 'are they not enough to fill any one with admiration and delight?'

33. **caduca**, 'trailing,' i. e. unable to stand by itself; cp. metaphorical use p. 5. l. 8; **fertur**, 'sinks.'

Page 22. Line 1. **eadem**, 'again,' as p. 4. l. 25. **ut se erigat**, 'to keep itself erect,' lit. not as erecto animo p. 29. l. 7. **claviculis**, 'tendrils.'

2. **serpentem**, 'as it creeps.'

4. **ne silvescat sarmentis**, etc., 'to prevent it from running to wood and spreading too far in all directions.' **fundatur**, as p. 21. l. 23, and diffundit p. 21. l. 20.

6. **gemma**, 'bud' or 'eye,' from root gen- to produce, gen-ima.

9. **nec—et**, 'both preserves a moderate warmth and keeps off the excessive heat of the sun.'

10. **cum fructu laetius tum aspectu pulchrius**, 'either pleasanter to enjoy or more beautiful to see;' cp. p. 7. l. 29 and p. 23. l. 29.

13. **adminiculorum ordines**, 'the rows of vine-poles.' **capitum iugatio**, tying the tops together between the poles in the form of a yoke, so that they were better supported and spread out to the light.

15. **aliorum inmissio**, 'the grafting of others.' **fossio**, as we say, 'trenching.'

16. **repastinationes**, 'digging over a second time.'

17. **stercorandi**, 'manuring.'

19. **cum scriberet**, 'in writing;' cp. p. 3. l. 18 (2). **at** expresses a more emphatic contrast than sed.

21. **quod capiebat e filio**, i. e. from his son Ulysses' absence.

colentem agrum; Odysseus finds him in the vineyard digging about a plant,

> *τὸν δ' οἶον πατέρ' εὗρεν ἐϋκτιμένῃ ἐν ἀλωῇ*
> *λιστρεύοντα φυτόν.* Od. 24. 226.

21. **facit**, as facimus p. **4**. l. 8.

23. **arbustis**, 'plantations' of trees, opp. to vinea, of climbing plants. **res rusticae**, 'country life.'

24. **examinibus** (contr. fr. ex-agmen), 'swarms.'

25. **consitiones**, 'planting,' esp. of trees; **insitiones**, 'grafting,' as inmissio l. 15 above.

sollertius, 'more ingenious.' Sollers, from sollus (Oscan for totus) and ars. Cp. sollicitus, sollus and cieo (p. **26**. l. 27).

27. **rerum rusticarum**, above l. 23. **longiora**, 'too long;' cp. p. **10**. l. 17.

29. **autem**, p. **3**. l. 14 (2). **provectus**, 'carried away by my love of the country.'

30. **loquacior**, 'rather too talkative,' see l. 27 above. **ne**, cp. p. **19**. l. 23, 'this I say, lest you should think I make out old age to be perfect.'

32. **cum triumphavisset**, 'after triumphing,' see p. **3**. l. 18 (2).

33. **extremum tempus aetatis**, 'the last years of his life.'

Page 23. Line 2. **vel—vel**, 'either—or,' not mutually exclusive; nearly = 'both.' **continentiam**, 'firmness;' **disciplinam**, 'character.'

4. **cum attulissent, repudiati sunt**, 'brought—but were repulsed,' p. **3**. l. 18 (1 b).

5. **qui haberent**, dependent in reported speech.

6. **non iucundam**, 'anything but pleasant;' cp. p. **6**. l. 14.

7. **ne a me ipso recedam**, 'not to leave the subject of myself;' cp. p. **5**. l. 11.

8. **in agris**, 'in the country;' cp. p. **11**. l. 14. **id est senes**, p. **10**. l. 5.

si quidem, if at least (as is the case) = 'since;' cp. p. **17**. l. 21.

9. **aranti**, 'at the plough;' see p. **5**. l. 14.

11. **occupatum interemit**, see p. 21. l. 19; occupatum, 'surprised.'

12. **arcessebatur**, from ar the old form of ad (as in arbiter), and cesso from cio = cieo, formed probably as levasso from levo p. **3**. l. 1. So capesso, lacesso, facesso.

13. **viatores**, 'state messengers' or 'apparitors' who delivered an official summons.

nominati sunt, 'received the name of.' **num igitur**, p. **10**. l. 1.

15. **haud scio an** = 'I almost think,' in later writers simply 'I doubt;' cp. p. **29**. l. 5.

17. **salutaris**, 'for the good of,' 'beneficial.' **saturitate**, 'plenty.' Satur, full, connected with satis. **copia**, 'abundance.'

20. **haec**, viz. delectationem et saturitatem. **ut in gratiam iam cum voluptate redeamus**, 'so that we are restored at last to favour with

pleasnre to ourselves,' i.e. old men after all are useful members of society, and need not be dull.

21. **adsidui,** 'attentive,' 'careful' (ad and sedeo).

22. **referta,** from refercio. **penaria,** 'for provisions' = of the pĕnus, that which is within. The root pen- occurs in pen-itus, pen-ates, pen-etro.

24. **iam,** 'finally,' p. **28.** l. 31. **succidiam alteram,** 'the second flitch.' Pork was salted to provide meat for the winter; the garden is the second necessary of life. Succidiam from sub and caedo.

25. **Conditiora facit haec,** see p. **6.** l. 24. Notice the emphasis given by position, and transl. 'a relish is added to these, with occupation also, for leisure time by fowling and hunting.' **supervacaneis operis,** 'work beyond what is necessary.' **aucupium** from avis and capio.

29. **usu uberius,** cp. p. **22.** l. 10. **non modo non—verum etiam,** 'so far from—rather.'

31. **Ubi,** i.e. if not in agris. **vel apricatione vel igni,** cp. aut sol et ignis hibernus p. **19.** l. 29. **salubrius,** 'more healthful,' cp. salutatis l. 17 above.

33. **Sibi igitur habeant,** etc. 'So let them keep their weapons,' etc.

Line 1. **clavam et pilam,** (1) 'bat and ball,' (2) if we understand two distinct sports, like **natationes atque cursus,** 'single-stick and ball-playing.' The clava was a wooden sword with which soldiers practised against a post fixed in the ground. Ball-playing was a favourite exercise with the ancients, both for giving grace to the figure and for maintaining health. **Page 24.**

2. **talos et tesseras**; tali, Greek *ἀστράγαλοι*, were knucklebones; and the regular game of throwing them up and catching them on the back of the hand was played. It was a quarrel over *ἀστράγαλοι* that made Patroclus commit the homicide for which he went into exile (Il. 18. 87–8). Tali were also made into a kind of dice by marking the four flat sides with pips, 1–6 and 3–4. The round ends, on which they could not lie, were left unmarked; and this was the difference between them and tesserae, which were cubes, and marked on all six sides like our dice.

In play, too, four tali were used, three tesserae. The worst throw was four aces; the best, when all four were different. This was called the Venus throw, iactus Venereus, or Veneris; cp. p. **19.** l. 26.

id ipsum utrum lubebit, 'even as to this whichever they please;' utrum refers to giving up or not giving up these quiet games to the old.

5. **quaeso,** 'pray,' or 'I would have you read carefully.'

6. **tuenda,** 'looking after,' cp. p. **16.** l. 23 and p. **28.** l. 22. **re familiari,** see p. **3.** l. 6.

7. **qui Oeconomicus inscribitur,** 'which is entitled the Oeconomicus. Cp. p. **8**. l. 3. This story is in chap. 4 of the Oeconomicus.

8. **studium agri colendi,** 'the occupation of farming;' cp. l. 27 below.

12. **Sardis,** acc. pl. **et ceteris in rebus—et,** 'besides being courteous and kind to him in other ways;' cp. the Greek idiom with ἄλλος p. **4**. l. 16.

14. **consitum,** cp. consitiones p. **22**. l. 25; **diligenter,** 'carefully.' **autem,** see p. **3**. l. 14 (1).

15. **derectos in quincuncem ordines,** 'the lines set diamond-wise.' The quincunx = quinque unciae, five out of the twelve which made up the As; and so any group of five, esp. arranged like the five on dice. Trees arranged in quincuncem, then, are in alternate rows, or diagonally.

× × × ×
 × × × ×
× × × ×

16. **subactam,** 'dug up.' **puram,** free from stones and weeds.

17. **odorum qui adflarentur ex floribus,** 'the scents which were exhaled from the flowers.'

18. **sollertiam,** 'skill,' 'ingenuity.' For derivation see p. **22**. l. 25.

19. **dimensa,** 'laid out;' **discripta,** 'arranged.'

20. **Atqui,** 'nevertheless.' Cp. at p. **9**. 19 (3), p. **26**. l. 33.

23. **corporis,** 'of his person.' **nitorem,** 'brilliancy.'

24. **gemmis,** 'jewels,' not as p. **22**. l. 6 'buds,' the original meaning.

Recte, keep the emphasis of position by trans. 'it is rightly that they call,' etc.

27. **et ceterarum rerum,** as above l. 12. **in primis,** 'especially,' 'above all.' **ultimum tempus,** 'last hours' or 'days,' 'the very end.'

29. **perduxisse,** sc. vitam. **cum esset,** 'though living in the country and tilling the fields when his life was already at its close.'

31. **sex et quadraginta anni interfuerunt.** How old was Valerius in his sixth consulship? cp. p. **9**. l. 11.

32. **quantum spatium—tantus illi cursus honorum fuit.** His public life alone had lasted as many years as would bring a man to senectus, i. e. 60, see p. **4**. l. 29.

33. **voluerunt,** 'considered,' 'held;' cp. vellem p. **3**. l. 18.

Page 25. Line 1. **auctoritatis habebat plus;** cp. the parallel of the gubernator p. **9**.

2. **apex,** 'the crowning point,' 'crown.' **autem,** p. **3**. l. 14 (3).

4. **illud,** 'that famous.' The epitaph is again quoted by Cicero De Fin. ii. 35.

6. **carmen,** 'the lines,' see p. **9**. l. 9; carmen is applied not only to verse, but to ancient forms and inscriptions first written down when all

writing was in verse, like the oral literature of the time, e. g. religious and legal formulae, or the response of an oracle (Virg. Ecl. 4. 4), a prophecy or incantation (Virg. Ecl. 8. 69). Cato's Carmen de Moribus, or Essay on Conduct, was probably so called because written in short, oracular phrases. **Page 25.**

6. **gravis**, p. **14**. l. 29.

7. **cuius de laudibus omnium esset fama consentiens**, 'since every voice was united in his praise' = cum de eius laudibus esset, etc., p. **3**. l. 18 (1).

9. **praeditum**, 'invested with.' **sententia**, 'utterance.'

12. **honorata**, cp. honoratis viris p. **10**. l. 29.

13. **pluris sit**, 'is worth more than,' 'outweighs.'

18. **quae se oratione defenderet**, subj. of dependent clause in reported speech, although Cato's own. It would probably be subj. even in direct speech; expressing a hypothetical condition, 'if it had to plead in its own defence;' cp. **4**. l. 24, p. **27**. l. 30. Contrast p. **16**. l. 8 Ita senectus honesta est, si se ipsa defendit, i. e. by its acts.

20. **fructus**, much commoner in a figurative sense than frux, except in dat. frugi = an indeclinable adj. 'worthy.'

extremos, 'to the uttermost,' 'to the full.'

Haec ipsa, 'these observances, which appear slight and commonplace, are in themselves marks of respect.'

22. **salutari**, 'to be greeted,' lit. to wish one health.

adpeti, 'to be sought after.' **decedi**, 'to have way made,' in full deceditur mihi de via. **adsurgi**, 'to be received standing,' also impers. with dat. **deduci**, 'to be accompanied;' cp. Cic. Fam. 10. 12, Liv. 22. 23. **reduci**, 'to be escorted home,' 'brought home in triumph,' as De Am. § 12. The most glorious day that Scipio saw was cum Senatu dimisso, domum reductus ad vesperum est a Patribus Conscriptis, populo Romano, sociis et Latinis. **consuli**, 'to be asked for advice.'

24. **ut quaeque optime morata est**, 'the more highly civilised they are.' Mōrata from mos.

27. **tantum tribuitur**, 'so much respect is paid.'

28. **Quin etiam**, 'nay more' (p. **27**. l. 4), 'nay indeed,' like quin immo.

29. **memoriae proditum est**, 'tradition tells that.'

ludis, either the Great Dionysiac festival in the month Elaphebolion or March, or the Lenaean in the month Gamelion (January), at both of which plays were performed in honour of Dionysus.

cum in theatrum venisset, 'on an old man entering the theatre.'

31. **autem**, p. **3**. l. 14 (2).

32. **certo in loco**, 'a reserved space.' See on prima cavea p. **20**. l. 12.

Page 26. Line 1. **multiplex**, 'repeated.'

2. **scire quae recta essent, sed facere nolle**, cp. De Am. § 24 of people applauding in a play what they felt to be right, though beyond their own power. **Nolle**, 'would not,' 'were not ready to.'

So in Demodocus' epigram on the people of Miletus (Ar. Eth. Nic. 7.8)

Μιλήσιοι ἀξύνετοι μὲν
οὐκ εἰσιν· δρῶσιν δ' οἷάπερ ἀξύνετοι.

'Fools they are not, but yet they act like fools.'

3. **Multa**, 'many customs.' **nostro collegio**, of augurs.

4. **ut quisque aetate antecedit**, 'according to seniority.' So below l. 5 honore antecedentibus, 'those who have precedence in rank' or 'have held higher office.'

5. **sententiae principatum**, 'the right of speaking first.' There was a similar principatus in the Senate, which fell to the senator placed first on the list by the Censors. After the reform of the Senate by Sulla, the censors no longer drew up the list; and the princeps Senatus for half the year was chosen by the presiding consul. But after the consuls for the next year had been elected, in July, it was etiquette to ask them to speak first.

6. **qui cum imperio sunt**, i. e. actually in power, not merely consulars or praetorians, etc. For imperium see p. **16**. l. 5.

8. **quibus** = et iis.

9. **fabulam aetatis peregisse**, 'to have played out the play of life,' p. **27**. l. 31; fabula p. **4**. l. 6. For the comparison of life to a play see p. **5**. l. 5, and cp. Shakspere, As You Like It, act 2. sc. 7

All the world's a stage,
And all the men and women merely players.
They have their exits and their entrances;
And one man in his time plays many parts,
The acts being seven ages.

10. **in extremo actu**, as p. **5**. l. 5. **conruisse** 'break down.'

12. **At**, see p. **9**. l. **19** (1). **morosi**, 'ill-humoured.' **anxii**, 'fretful,' 'uneasy.' **iracundi**, 'irritable.' **difficiles**, 'peevish' (p. **5**. l. 33).

13. **si quaerimus**, 'as a matter of fact,' 'to tell the truth.' **morum**, 'disposition.'

15. **non illius quidem iustae, sed quae probari posse videatur**, 'have some excuse, one which, though not complete, still would seem to be admissible;' cp. p. **14**. l. 6. **videatur** marks a modest statement.

17. **fragili**, 'delicate,' 'weak.' **offensio**, 'slight.'

18. **moribus et artibus**, 'disposition and cultivation.'

20. **Adelphis**, the comedy of Terence. **diritas**, 'harshness.' **comitas**, cp. 24. l. 12.

22. **severitatem probo—sed modicam,** 'gravity I commend, but not in excess.'

24. **avaritia vero senilis quid sibi velit,** 'what is the meaning of avarice in old age,' indirect question. For velit cp. p. **3**. l. 18.

25. **quo viae minus,** etc., 'to increase one's provisions for the journey, as the distance that remains to be traversed decreases.'

27. **sollicitam,** for derivation see sollers p. **22**. l. 25.

30. **O miserum senem,** see p. **16**. l. 31. **qui non viderit,** hypothetical condition, 'if he has not seen;' p. **25**. l. 18. 'Unhappy is the old man who has not seen.'

32. **aliquo,** pronominal adverb of direction, cp. eo, quo, eodem.

33. **ubi sit,** as qui non viderit l. 30. **tertium,** sc. 'alternative.' **atqui,** stronger form of at, p. **9**. l. 19 (3).

Line 1. **si futurus sum,** regarded not as a supposition, but a fact proved by the argument above. **Page 27.**

2. **Quamquam,** 'and yet.' *καίτοι*, as p. **3**. l. 7, l. 10 below.

3. **tam stultus—cui sit,** consecutive subj. as p. **3**. l. 20.

4. **Quin etiam,** p. **25**. l. 29. **casus mortis,** 'chances of death.'

6. **gravius aegrotant, tristius curantur,** 'their illnesses are more severe, their cure more painful.'

7. **quod ni ita accideret,** 'and were it not so,' i. e. 'if more men lived to be old, they could influence the young still more.'

9. **nullae omnino civitates fuissent,** they would have been ruined for want of experience, as p. **10**. ll. 11–14, by the stulti adulescentuli.

11. **Quod est istud crimen senectutis,** 'how can you bring that charge against old age?'

13. **exspectatis ad amplissimam dignitatem,** 'who were expected to reach the highest position in the state.'

At, 'you will say,' p. **9**. l. 19 (1). So l. 17; but in l. 18 = (2).

15. **idem,** 'again.' **Insipienter sperat,** 'a foolish hope.'

17. **habere,** 'hold, 'take,' 'count.' **quod speret,** 'anything to hope for,' subj. of a general definition.

18. **eo,** 'so far.' **sperat, consecutus est,** indic. of facts regarded as independent.

20. **Quamquam,** as l. 2 above.

21. **Da enim extremum tempus,** 'for, grant the furthest limit of time.'

expectemus, 'let us look for.'

22. **scriptum,** in Herodotus.

25. **aliquid extremum,** 'some termination,' 'limit.'

26. **illud quod praeteriit, effluxit,** cp. p. **4**. l. 31 Praeterita enim aetas cum effluxisset.

27. **quod consecutus sis,** consecutive to tantum.

31. **ut placeat**, 'at his own pleasure.' **peragenda fabula**, as p. **26**. l. 9.

32. **modo in quocumque fuerit actu probetur**, 'so long as he gives satisfaction in whichever act he has appeared.' **actu**, p. **5**. l. 5.

33. **plaudite**, the word with which a Roman comedy usually ended.

Page 28. Line 1. **Breve enim tempus aetatis satis longum est ad bene vivendum**; cp. Ben. Jonson's lines,

> In small proportions we just beauties see,
> And in short measures life may perfect be.

3. **praeterita verni temporis suavitate**, 'that the sweetness of the springtide has passed away, and summer and autumn are come.'

4. **tamquam** shows that **significat** is used figuratively: 'for spring is the presage of youth and the sign of the fruit that is to come.'

5. **autem**, 'while,' p. **3**. l. 14 (2). So in l. 13. **tempora**, 'seasons.' **percipiendis**, cp. **10**. l. 1.

7. **autem**, p. **3**. l. 14 (3), in ll. 8 and 9 autem falls under (4).

9. **habenda in bonis**, 'reckoned among what is good.' The circumstances of life were divided by philosophers into two great classes, the good, which were to be sought, and the bad, which were to be avoided. That which was best worth seeking was the summum bonum; but different schools of philosophy considered different things to be the summum bonum. Those of the Epicureans and the Stoics are given in § 43.

14. **nulla adhibita vi**, 'with no force brought to bear on it,' 'under no compulsion from without.'

consumptus, 'burnt out.'

16. **cocta**, 'mellow.' **decidunt**, 'drop from the branches.'

19. **aliquando**, 'at last.' Life is compared to a journey by land, p. **5**. l. 17.

21. **autem**, 'yet,' p. **3**. l. 14 (2). **recteque in ea vivitur**, 'it is right to live on in age.'

22. **munus officii exsequi**, 'to discharge the duties of one's position.'

possis, 2nd pers. of an indefinite statement = 'one' (cp. p. **13**. l. 8), like the impersonal vivitur. **tueri**, as p. **24**. l. 6, 'attend to.'

23. **animosior et fortior**, 'more spirited and courageous.'

24. **Hoc illud est**, 'this is the meaning of that famous reply which was given by Solon,' etc.

26. **tandem**, 'then,' strengthening the question.

28. **integra**, 'unimpaired.' **certis**, 'true,' 'unfailing.'

29. **coagmentavit**, 'combined.'

31. **conglutinavit**, 'compounded.' **conglutinatio**, 'composition.'

31. **Iam**, introducing an argument, p. **23**. l. 24 and p. **29**. l. 9. **divellitur**, 'is broken up.'

33. **nec sine causa**, 'not without grave reason,' as when the younger Cato fell on his sword at Utica, despairing of Roman liberty.

Line 2. **praesidio et statione**, 'watch and ward.' **Page 29.**

3. **elegium**, Gk. ἐλεγεῖον, 'memorial verses.' **se negat velle**, 'says he does not wish.'

5. **haud scio an**, cp. p. **23**. l. 15.

7. **Faxit**, see p. **3**. l. 1. **vivŏs per**, as p. **3**. l. 6. The o- of the second decl. stem, when preceded by u- or v-, was retained until the Augustan age.

8. **quam consequatur**, hypothetical condition, 'if it is one that immortality follows;' cp. p. **4**. l. 2.

9. **Iam**, in argument, as p. **28**. l. 31, and **quidem** below corresponds to it. **sensus moriendi**, 'sense of death,' as De Am. § 12 moriendi sensum celeritas abstulit, of a sudden death.

11. **ab adulescentia**, i. e. by the persons who are included in adulescentia.

15. **animo consistere**, 'maintain his resolution.'

16. **non ita longa**, elliptical, 'not so long' = 'not very long.'

esse videtur, a hexameter ending, which Cicero generally takes care to avoid, as posse videatur p. **26**. l. 15.

17. **cum recorder**, as p. **3**. l. 18.

21. **vel**, 'even,' as p. **8**. l. 31, usually with superlatives.

22. **morte eluit**, 'atoned with his life.'

24. **crudelissimus hostis**, Hannibal, whose 'cruelty' was greatly exaggerated by the Romans.

26. **in Originibus** (as p. **16**. l. 13). This passage is again referred to by Cic. Tusc. Disp. 1. 42.

alacri animo et erecto, 'eager and undismayed.'

30. **Omnino**, 'in general,' 'it is the rule that.'

31. **studia**, 'interests.' **num igitur**, as p. **10**. l. 1.

33. **constans iam aetas**, as p. **14**. l. 29, 'that fairly settled period of life which is called middle age.'

Line 3. **occidunt**, 'fail.' **Page 30.**

7. **quod eo cernere mihi melius videor**, 'because I imagine that the nearer I am to it, the more clearly I see it;' see l. 26 below.

8. **Ego vestros patres**, as ego Q. Maximum p. **6**. l. 22.

10. **quae est sola vita nominanda**, 'which alone deserves the name of life.'

11. **in his conpagibus corporis**, 'in this bodily frame.'

munere quodam necessitatis et gravi opere perfungimur, 'we carry out some purpose and heavy task of necessity.'

13. **depressus**, 'driven down.' **demersus**, 'engulfed.' **quasi**, introducing a figurative use of demersus, p. **5**. l. 7.

16. **essent, tuerentur**, subj. of purpose.

17. **contemplantes**, 'by contemplating.' modo, 'rule.' **constantia**, 'steadfastness.' For the stars as an example of unchangeableness cp. Jul. Caes. act 3. sc. 1

> *Caes.* But I am constant as the northern star
> Of whose true fixed and resting quality
> There is no fellow in the firmament.

18. **ratio ac disputatio**, 'reasoning and argument.'

19. **inpulit ut**; so adducor ut p. **15**. l. 2.

21. **incolas paene nostros**, they flourished chiefly in the Greek cities of Southern Italy, often called Magna Graecia.

23. **delibatos**, 'derived.' This to l. 26 is in oblique narration after **audiebam**.

25. **sapientissimus Apollinis oraculo iudicatus.** The story is told by Plato in the Apology (c. 5). His ardent friend Chaerephon was once at Delphi, and ventured to ask the oracle whether there was anyone wiser than Socrates, and the gods replied that no one was.

26. **Quid multa**, cp. **4**. l. 12.

Sic mihi persuasi, sic sentio, 'of this I am persuaded, and this I feel;' what follows is again oblique. Mihi persuasi = persuasum est mihi in the first person; cp. mihi videor l. 7 above.

28. **futurorum prudentia**, in the original meaning of the word providentia p. **3**. l. 11.

29. **inventa**, 'discoveries,' 'inventions.'

30. **res**, we should almost trans. 'powers.' **agitetur**, 'is in motion.'

33. **esset**, impf. subj. though following a primary verb. Compare the use of fuit p. **5**. l. 6; of that which was from the beginning. **haberet** follows the tense of esset.

Page 31. Line 3. **magno argumento**, 'it is a strong argument in favour of men knowing many things before they are born, that even boys —.'

4. **cum artis difficilis discant**, 'in learning,' etc., would be indic. in direct statement. In Plato's Meno, Socrates, by judicious questioning, makes an untaught boy prove a geometrical theorem; apparently eliciting dormant knowledge.

7. **autem**, 'again,' introducing a fresh example of the same subject, p. **3**. l. 14 (1). **moriens**, 'on his death-bed.' The story is in the Cyropaedia 8. 7.

16. **dum essent**, dum often keeps the indicative even in oblique narration. **emori**, 'perish utterly.'

19. **integer**, 'incontaminated.'

21. **ceterarum rerum,** 'the other constituents.' For the position of these words see p. **4.** l. 6.

23. **autem,** p. **3.** l. 14 (2). **Iam,** as p. **28.** l. 9. **atqui,** p. **9.** l. 19 (3).

26. **remissi,** 'unstrained.'

29. **colitote,** 'venerate.'

Line 4. **esse conatos, nisi cernerent,** one would almost have expected conaturos like suscepturum fuisse, l. 8; trans. 'that they attempted such great enterprises, unless in the clear belief that posterity concerned them.' **Page 32.**

6. **An censes,** '(do you think so) or do you consider?' cp. **8.** l. 29. **ut glorier,** parenthetic explanation, as p. **5.** l. 11.

10. **otiosam aetatem et quietam,** 'a life of leisure and repose.'

11. **nescio quo,** cp. **13.** l. 3.

12. **erigens,** etc., trans. literally as of the vine, p. **22.** l. 1. The image is of a man raising himself to his full height in order to see as far as possible. But p. **29.** l. 27 erecto animo is figurative.

posteritatem prospiciebat, see p. **11.** l. 26.

15. **haud optimi cuiusque animus—niteretur,** 'the soul of every good man would not above all things strive to attain the glory of immortality.'

16. **Quid?** 'well then.' **aequissimo animo,** 'with the greatest tranquillity.' **iniquissimo,** 'with the least.'

18. **is—qui: ille—qui,** when ille is demonstrative, it is opposed by hic; here it is a second logical pronoun; is—ille = ὁ μὲν—ὁ δέ. So l. 21 eos—quos: illos—de quibus.

is animus qui plus cernat, 'if it sees more,' 'such a soul as sees more;' cp. p. **3.** l. 24, p. **4.** 24.

19. **autem,** 'while, p. **3.** l. 14 (2). **obtusior,** 'blunt,' 'dull.' **acies,** lit. 'sharpness' of sight; so 'sight,' 'vision.'

20. **efferor,** 'carried away.'

23. **sane,** = Gk. πον, 'I think.'

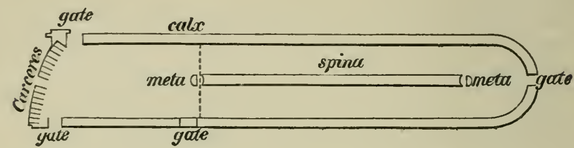
25. **largiatur,** 'were to offer me the boon of passing back again from this age to childhood and crying in my cradle.'

ut repuerascam = the object of largiatur.

26. **valde recusem,** 'I should flatly refuse.' **velim,** 'choose,' 'be willing,' as p. **3.** l. 18.

decurso spatio ad carceres a calce revocari, 'when I had run my course, to be recalled from the goal to the starting-point.' Carceres, 'barriers,' were vaulted stalls, usually twelve in number, in which the chariots stood ready to start. It will be seen from the diagram that they were arranged in an arc of a circle, so that when the doors were thrown open each chariot had an equal distance to go before reaching the alba linea at the beginning of the course proper. The continuation

of the alba linea on the other side of the central division, or spina (backbone), acted as the winning-tape. It was usually called calx, from the chalk with which it was whitened.



27. **Quid commodi?** 'what pleasure.' **Sed habeat sane,** 'but even granting that it has,' sc. pleasures.

29. **Non lubet mihi deplorare vitam,** 'I do not care to bewail my life.'

33. **commorandi,** 'sojourning.' **habitandi,** 'dwelling.' **devorsorium,** 'hostel,' 'inn.'

Page 33. Line 1. **O praeclarum diem,** cp. p. **16.** l. 31, 'happy the day.'

2. **concilium coetumque,** 'the gathering and assembly.'

cum proficiscar, future indic., a simple statement of time when.

3. **turba et conluvione,** 'whirl and medley.'

5. **Catonem meum,** 'my son Cato.'

6. **pietate praestantior,** 'of greater devotion,' 'a better son.'

est crematum. The practice of burning the dead was introduced into Rome before the time of the XII Tables; for the Tables forbade a body to be either buried or burned within the city. But cremation did not become general until the latter end of the Republic. Sulla was the first of the Gens Cornelia who was burned. Burning was almost universal under the Empire, but died out with the spread of Christianity by the fourth century.

7. **quod contra decuit,** a common inscription where the child had died before the parent, as—

Quod decuit natam patri praestare sepulto,
Hoc contra natae praestitit ipse pater.

Cp. De Am. 85 actum est mecum incommodius, quem fuerat aequius, ut prius introieram, sic prius exire de vita.

8. **respectans,** 'looking back towards me.'

9. **quem,** 'and—this.' **ego meum,** and **his mihi** (12), note positions as in p. **10.** l. 1.

12. **digressum et discessum,** 'parting and separation.'

15. **qui credam,** 'that I believe,' 'as believing.' The 'belief' is regarded solely as the condition of **in hoc erro**. The fact of 'belief,' apart from its connection with erro, is not expressed as in In hoc sumus sapientes quod naturam sequimur (p. **5**. l. 2). Page 33.

16. **nec mihi hunc errorem extorqueri volo,** 'nor am I willing to have this false opinion torn from me so long as I live.'

17. **minuti,** 'insignificant.'

21. **modum,** 'a limit.'

22. **autem,** p. **3**. l. 14 (1), 'and.' **aetatis peractio tamquam fabulae,** 'the closing scene of life as of a play;' cp. p. **26**. l. 9 and p. **27**. l. 31. **cuius defetigationem,** 'in which we must avoid weariness.' We are glad to escape from the mere weariness of that 'seventh age' of 'sans eyes, sans teeth, sans taste, sans everything.' After the Pythagorean injunction, p. **29**. l. 1, there can hardly be a reference here to suicide.

25. **re experti,** 'by actual experience.'

INDEX OF PERSONS MENTIONED

IN THE *DE SENECTUTE.*

Acilius Balbus, M'., consul B.C. 150, the year in which the dialogue of the De Senectute is placed. The Acilii Balbi were a plebeian family [p. **8**. l. 16].

Acilius Glabrio, M'., also a plebeian, was tribune B.C. 201, and consul B.C. 191, when he conducted the war in Greece against Antiochus the Great, king of Syria, whom he routed at Thermopylae. Before the whole of Greece was subdued, he was superseded by L. Scipio ; and after his triumph was impeached for concealing some of the booty taken at Thermopylae [p. **14**. l. 10].

Aelius, Sextus, a juris consultus of the third century B.C., cited with Coruncanius and Crassus [p. **12**. l. 31].

Aemilius Paulus, L., the grandfather of Scipio Africanus Minor, was consul 219 and 216 B.C., when he fell at the battle of Cannae, refusing to flee, although a tribune offered him his horse ; cp. Horace Carm. 4. 12

> animaeque magnae
> Prodigum Paulum superante Poeno
> Gratus insigni referam Camena.

[p. **13**. l. 13, p. **29**. l. 22 and p. **32**. l. 2].

Aemilius Paulus Macedonicus, L., the father of Scipio Africanus Minor, was consul B.C. 182 and 168, when he defeated Perseus at Pydna, and conquered Macedonia for Rome. His eldest son was adopted by Fabius Maximus, the second by Scipio : his two others died within a few days of his great triumph. It was at his funeral games that the Adelphi of Terence was brought out [p. **8**. l. 32, p. **25** l. 10, p. **32**. l. 2].

Aemilius Lepidus, M., consul, B.C. 187, Pontifex Max. 180, d. 152, was the maker of the Via Aemilia, continuing the Via Flaminia from Ariminum by Placentia to Aquileia [p. **25**. l. 9].

Ajax, son of Telamon, king of Salamis, was the strongest and bravest of the Greeks who besieged Troy, next to Achilles. Here he is

Atticus. See Pomponius.

Brutus, Lucius, one of the founders of the Republic. Being left an orphan, he only escaped death at the hands of Tarquin the Proud by feigning idiocy. When he went to Delphi with Tarquin's two sons, he alone understood the answer of the oracle as to which should succeed to the throne, and falling down, kissed his mother earth.

He was one of the leaders in the expulsion of the Tarquins, and when consul was famous for putting to death his own sons for conspiring against the Republic.

The name Brutus is probably derived from the same root as βαρύς, and so = gravis or Severus [p. **29**. l. 17].

Caecilius Metellus, L. Consul B.C. 251, when he won the battle of Panormus against the Carthaginians, and again in B.C. 247. Elected Pontifex Maximus in 243, he distinguished himself B.C. 241 by rescuing the Palladium when the temple of Vesta was on fire. As he lost his sight in so doing, he was granted permission to ride to the Senate house in a carriage. He died B.C. 221 [p. **30**. 61].

Caecilius Statius, a Roman comic poet, who stands half-way between Plautus and Terence. He began to write about 200 B.C. when Plautus was at the height of his fame; his own success was greatly due to the persistency of the well-known actor Ambivius Turpio. Caecilius was an Insubrian by birth, and brought to Rome as a prisoner. He died about B.C. 166 [p. **11**. l. 21, p. **11**. l. 26, p. **15**. l. 28].

Caepio, see under Servilius.

Calatinus, see Atilius.

Camillus, see Furius.

Carvilius Maximus Ruga, Sp., consul 234, and again with Fabius Maximus, B.C. 228; when, being a plebeian, he offered no resistance to the agrarian law of C. Flaminius for the division of the lands in Picenum and Gaul.

He is most noticeable for his proposal after the battle of Cannae that the Senate should be filled up by the election of two senators from each Latin tribe, which would have greatly strengthened the power of Rome [p. **7**. l. 11].

Cato, see Porcius.

Cento, see Claudius.

Cethegus, see Cornelius.

Cincinnatus, see Quinctius.

Cineas, a Thessalian, the minister of Pyrrhus, king of Epirus, who used to say that the words of Cineas had won him more cities than his own arms. Indeed his good fortune only lasted as long as

Appius Claudius), both times with Tuditanus as his colleague. The next year, when proconsul of Cis-Alpine Gaul, he drove Mago, Hannibal's brother, out of Italy. He was very eloquent, and was called Suadae Medulla by Ennius, while Horace mentions him twice as an authority on the Latin language, Ep. 2. 2. 116 Vocabula rerum—priscis memorata Catonibus atque Cethegis and Ars Poet. 50 [p. **6**. l. 31, p. **21**. l. 1].

The relationship of the Scipios mentioned in the De Sen. will be best seen by this table:

L. Cornelius Scipio, cos. B.C. 259.

- 1. P. Scipio; killed in Spain, B.C. 211.
  - 3. P. Scipio Africanus Maior.
    - 4. P. Scipio Africanus.
      - 7. P. Scipio Aemilianus Africanus minor (son of L. Aemilius Paulus), *m.* Sempronia.
    - 5. Cn. Scipio Africanus.
    - Cornelia, *m.* Ti. Gracchus.
      - Ti. Gracchus.
      - C. Gracchus.
      - Sempronia, *m.* Africanus Minor.
- 2. Cn. Scipio Calvus; killed in Spain, B.C. 211.
  - P. Scipio Nasica.
    - 6. P. Scipio Nasica Corculum; pont. max. B.C. 150.

Cornelius Scipio, P. (No. 1), the father of Africanus Maior, was sent as consul, B.C. 218, to Spain, in order to prevent Hannibal from crossing the Pyrenees. But Hannibal was too quick for him: Scipio returned to Italy where he was defeated on the Ticinus. Afterwards he maintained the war in Spain till 211, when he and his brother Cnaeus divided their army, and were both defeated and killed [p. **13**. l. 13, p. **29**. l. 21, p. **32**. l. 3].

Cornelius Scipio Aemilianus Africanus Minor, P. (No. 7) was the second son of L. Aemilius Paulus, and adopted by Africanus Maior's elder son, his first cousin. He was the model Roman of his time, combining the virtues of the old school with the culture of the new. Among his intimate friends were the younger Laelius, Polybius the historian, and the poets Terence and Lucilius. He was the conqueror of Carthage in the third Punic war, B.C. 146, and of Numantia, 133. In the agrarian question he opposed the Gracchi, saying of the death of Tiberius, *ὡς ἀπόλοιτο καὶ ἄλλος, ὅτις τοιαῦτά γε ῥέζοι* (Od. 1. 47). In 129 he made a motion to abrogate T. Gracchus' agrarian law, which excited great opposition: he was escorted home by all the senators in triumph, but next morning was

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[The numbers refer to pages and lines.]

THE END.

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